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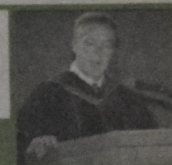
Original sin or original innocence...p. 15

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OCT 31 2005

Restless delight: Educating for Shalom p.12



Turkey membership in the EU encounters strong resistance

Harry der Nederlanden

Negotiations have begun between the present 25 members of the European Union and Turkey, as the latter seeks to gain membership in the EU. It is a process that is expected to take at least ten years.

One diplomat touted it as a way to bridge the gap between the Christian and the Muslim worlds.

"A populous Turkey anchored in Europe would be a very good model and a great symbol to the Middle East, to the Caucasus, and to the Central Asian countries and others," says Fadi Hakura, a specialist at the London-based Chatham House think tank. "It's become the symbol of the merging of European and Western culture and Islam."

To become a member, Turkey must harmonize its laws with those of the EU on everything from social and environmental levels to food safety rules. Negotiations can be suspended if basic EU freedoms are violated.

But the admission of Turkey is highly controversial, as several European countries feel threatened by growing Muslim populations that are refusing to become assimilated. During last summer's referendum on the new EU constitution, the strong no vote in France and The Netherlands was traced in part to resistance to Turkish membership. According to a recent EU survey, two-thirds of Europeans oppose Turkish membership.

Austria has led opposition. The German magazine *Die Welt* said it is the only country whose objections "spoke out loud what numerous Europeans think, but are not allowed to say."

Opponents fret that a new member as large and poor as Turkey would adulterate European values. Lingering concern persists about the incorporation of 10 mostly



East European countries last year, which some feared would dilute EU prosperity. Many feel that EU enlargement has run its course and that further extensions would make it unwieldy.

An additional problem has been a lingering dispute over Cyprus, which Turkey refuses to recognize, but which is now an EU member.

EU members were also concerned by a recent attempt in Turkey to shut down a conference on the 1915 mass killings of Armenians, as well as moves to prosecute prominent author Orhan Pamuk over his use of the term "genocide" to describe the killings in a foreign newspaper interview.

But the US has thrown its weight behind Turkish membership, because it will provide a bridgehead to the Islamic world and extend the EU's border up to Iraq and Iran in the east.

Denis MacShane, a British MP and former Europe minister in the British government, said that if the EU broke its word of honor it

Istanbul, Turkey waterfront

would "encourage nationalists and those who don't want Turkey to live by European norms."

"Those in the EU who cannot digest Turkey being in the EU are against the alliance of civilizations," said Tayyip Erdogan, the Turkish Prime Minister. "What I declare is this: the costs resulting from all this will be paid by them," he added ominously.

Austria at first demanded

that Turkey be granted a special partnership deal, not full membership, but after in-tense negotiations eventually backed down from its demand. In Austria, 80 percent of the population oppose Turkey joining the EU.

Why is Austria so opposed to Turkey's possible membership?

Austria, a country of 8.2 million, is home to 250,000 Turks. Fears have grown of a new influx if Turkey joins the EU, aggravating unemployment in the Alpine country. Popular opinion in swaths of continental Europe has turned heavily against Turkish accession for economic and cultural reasons; some politicians pander to such a viewpoint to win votes.

There may also be historic undertones to Austria's standpoint; *Continued on page 3...*

China's economic boom: miracle or mirage?

Harry der Nederlanden

China has been garnering a lot of attention in the news over the last year. Christian and human rights organizations have repeatedly shone the spotlight on China because it continues to make life difficult for believers, especially for unregistered churches and the Falun Gong. The mainstream media, however, are dazzled by the rapid economic growth in a country that opened its doors to free enterprise only in the last two decades.

Story after story focuses on the high rises, the new millionaires and billionaires, the Mercedes and BMWs, the mad rush by multinationals to invest in the country, and the projection that in another twenty years China's economy will be larger than that of the US.

Last year Shanghai surpassed Rotterdam as the world's busiest port. The country's textile exports have been flooding the European market, undercutting all other competition. The boom has given rise to a large class of very wealthy entrepreneurs but also to a quickly expanding middle class. Newly rich Chinese are buying up 12 percent of the world's luxury goods, as compared to America's 17 percent. In 10

See China p. 2...



News

years China will be the world's second largest consumer, second only to the US. Last year China's economy grew by a phenomenal 9.5 percent.

Warning signs

Less optimistic analysts, however, mutter about dangers and warn that the Chinese boom may be a bubble. And we have all learned that when a bubble bursts, there are consequences. If the Chinese bubble bursts, there will be worldwide consequences. Writing in the *National Post* after making a trip to China, Lawrence Solomon called it a matter of smoke and mirrors. He noted that most of the work done in the country is still done without benefit of modern machinery. There is still an overwhelming reliance on backbreaking manual labor. All that China has going for it, he suggests, is huge numbers of people. It has twice the population of the US and Europe combined.

He argues that a country governed by a dictatorship is unlikely to become an economic powerhouse in the information age. Progress in this era depends on the free flow of information and on the flexibility to adjust quickly to change. So a statist bureaucracy is a huge obstacle. However, a recent series of reports on Newshour by Paul Solman suggests that the state is using its authority to enable capitalist enterprises to build and expand with rather few obstacles put in their way. In fact, some would like to see much closer regulation, especially on the environmental level.

Those with environmental concerns wonder whether gains under Kyoto will be more than

wiped out by the rapid expansion of industry in China. Along with the multiplication of factories and the growth in wealth comes a huge increase in the number of automobiles. Pollution is already a huge problem in the major cities: 16 of the world's 20 most polluted cities are located in China. The economic boom means that China (along with India) is competing with the West for scarce resources like gas and oil. In fact, on Oct. 13 the EU warned that China was targeting hi-tech jobs and would soon threaten EU jobs in that area. While the EU spends less than 2 percent of its GDP on Research and Development, China is spending 20 percent.

Economic house of cards

A recent series of reports on *Newshour* raised worrisome questions about China's economic miracle, as did articles in *MacLean's*. While the economy seems to be performing well, on the stock exchange returns have been low; in fact, stocks of Chinese businesses have been losing value. So most Chinese companies are actually losing money, Paul Solman pointed out on *Newshour*.

These businesses are kept functioning by the government to prevent unemployment and social unrest. Solman drew the conclusion

that this practice of investing in unprofitable businesses means that China's economic miracle may be a mirage.

Between 750 million and 1 billion Chinese are not part of the boom. Chinese peasants continue eking out a meager existence from the land, most of them earning less than one dollar a day. In fact, over the last few years their standard of living has been declining, as the government has channeled most of the country's wealth into the cities.

While photos of the major cities show expensive high-rises and condos reaching skyward, many city dwellers are forced to live in substandard housing. Many of the new luxury apartments are, in fact, standing empty, says Solman, while some of the laborers working on the construction sites have no housing whatever.

Every year tens of millions of youth leave the countryside to find work in the cities. A factory worker earns in one hour (\$1.25) what a farm worker earns in a day. But there is not enough housing to accommodate all the migrants. Moreover, those who move to the cities without getting permission from the authorities lose their right to free education and healthcare.

Although Mao

Zedong is still an icon and the Communist Revolution is still celebrated, a state-controlled economy has given way to a free market economy and a completely materialistic attitude, says Solman.

Private universities

According to the *Christian Science Monitor*, China has acquired about 1,300 private universities over the last decade. The government realized it could not educate its youth at fast enough pace to keep up with the demand for an educated and trained workforce. Because of the Cultural Revolution, which sent millions of students out into the countryside to work as farm laborers, enrolment in 1978 in higher education was still lower than it was in 1960.

The demand for science and engineering graduates is especially great, so competition is intense. While in a former era only the elite went to university, now anyone who can come up with the tuition fee can go. However, with tuition at between \$800-\$1000, such schooling is by no means accessible to all. But many families scrimp and sacrifice to send their only child to university because in many cases it is a ticket to employment.

Government control

While there is great openness on the economic level, with officials bending over backward to encourage investment, on the political level the government is still keeping tight controls. At the

end of September, for example, it imposed further restrictions on the use of the Internet. Internet users are now restricted from visiting many news and information sites that conflict with the party line, and sharp restrictions have also been set on what may be posted on websites.

Even the use of e-mail to circulate news and opinion on lists is not permitted. Only officially registered news agencies may circulate news and opinion, and then they must give priority to government news and information. The law

requires existing sites to publish only what serves the cause of socialism – as defined by the government, of course.

After making a tour of the country, Richard Land of the Southern Baptist Conference, wrote that although unapproved worship services still bring arrests in China, there is greater freedom of religion in the country today than there ever was in the Soviet Union. Even though there are definite disadvantages associated with being a Christian in an officially atheist country, he reported, many young Chinese are very receptive to spiritual things.

"There is a tremendous hunger and discussion of spiritual things on college campuses," he said. "The government is absolutely terrified about religion and the growth of religion. They understand they can't stamp it out by persecution, so they are seeking to control it."

The government is also seeking to control the social unrest caused by the growing gap between rich and poor, reports *MacLean's*. It describes the economy as "a dysfunctional, corrupt and virtually bankrupt system" that is not sustainable in the long run. What has emerged is totally at odds with the communist vision of a harmonious and equitable society. The government admitted that there were some 74,000 protests across the country last year, some of them violent.

"There will come a day of reckoning," Elliot Wilson of the Hong Kong *Standard* said ominously.



Politics

Turkey ... continued from p.1

Vienna was the capital of the Habsburg Empire, which for centuries viewed the Ottoman Empire on its southeast flank as a threat.

Why was it so important to Austria for Croatia to become an EU member?

The Austrians argued that if Turkey, with its different culture and problematic human rights record, should be taken on trust, so should Croatia, whose government, democracy, geography, demography, and approach to human rights would – according to Austrian Chancellor Wolfgang Schuessel – make it easier for the EU to absorb.

Some saw ulterior motives.

Austria's near neighbor, Croatia, is a far more suitable EU candidate for Vienna than Turkey. The two countries have much in common: They are small, predominantly Catholic, and historically allied. As a small EU power, Austria's voice tends to be drowned out by bigger players. The more central European allies it can rally to its cause, the greater the clout it will wield.

Why will Turkey's accession bid take nearly 10 years?

Turkey will not be admitted before 2014 because of EU financial constraints. Turkish accession is expected to place considerable strain on EU resources, and the budget from 2007-2013 doesn't take this into account.

But accession will probably take longer – and may even fail – as Turkey must clear formidable hurdles in the 35 policy areas that demand harmonization. Line-by-line negotiations on this will start in several months.

The EU will then set benchmarks that Turkey will have to reach, demonstrating the necessary legislation and implementation.

In particular, Ankara will have to spend billions of euros to bring its environmental practices in line with EU norms; social and employment law will have to be overhauled to respect non-discriminatory directives; and state aid to poor regions and industries must be discontinued. It will also have to recognize Cyprus.

Who will decide if Turkey can become a member?

The EU's executive arm, the European Commission, will have day-to-day responsibility for

Aghia Sophia



Letting go of the past

A few weeks ago I became aware of a campaign to have the fabled Aghia Sophia, the Church of the Holy Wisdom in Istanbul, returned to the Ecumenical Patriarch of Constantinople. HagiaSophiaBlog.com is trying to collect at least one million signatures on a petition to convince the European Union (EU) to make return of this church building a condition for Turkey's membership in that organization.

As a Christian with Orthodox roots on the paternal side, I must admit that this initially struck a chord with me. The Patriarchate has never relinquished its claim on the building, which the Ottoman Turks turned into a mosque after they conquered the city in 1453. As recently as the end of the Great War, many Greeks hoped that the defeat of the Ottoman Empire and the occupation of Constantinople by the victorious allies would lead to the Divine Liturgy once again being celebrated beneath the dome of the church built by the Emperor Justinian in 537.

Indeed, Aghia Sophia contains some of the most beautiful mosaics in the world, including this haunting icon of Christ (right), thought to have been fashioned shortly after the Byzantine Greeks recovered Constantinople from the Crusaders in 1261. These were covered over by the Muslims after the conquest, but in the early 1930s, shortly after the secularizing government of Mustafa Kemal had made the historic building into a museum,



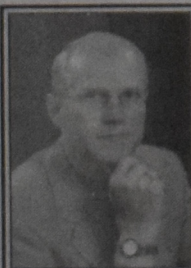
checking progress on the 35 policy areas, or "chapters."

Each chapter must then be ratified unanimously by ministers of national governments. Some countries may put the issue of Turkish accession to their own people in national votes. So far, France and Austria have signaled their intention to do so.

"Turkey must win the hearts and

minds of European citizens," said European Commission chief Jose Manuel Barroso this week. "They are the ones who at the end of the day will decide about Turkey's membership."

The question-and-answer part of this article comes from an article by Mark Rice-Oxley published in the Christian Science Monitor. Used with permission.



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Principalities & Powers

David T. Koyzis

restoration of the mosaics was permitted. It continues as a museum to this day, despite the competing claims of two religious communities.

When I learned of the petition for its return, my first inclination was to sign. After all, the seizure of this historic place of worship was an obvious injustice. Shouldn't it be rectified after all these centuries?

The answer to this question is not as obvious as some might think. If we say yes, we risk opening a Pandora's box in which long dormant injustices come pouring out, awaiting a resolution that may be impossible to achieve without unleashing further injustice. Should the two

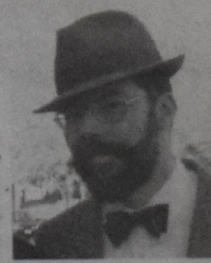
American continents be returned to the aboriginal peoples? If so, what do we do with the scores of millions of people of nonaboriginal descent? Should Israel be returned to the Palestinians, who were displaced from their homes nearly 60 years ago? If so, what do we do with the sabras, the generations of Israelis who were born there and know no other home?

In common law jurisdictions there is a concept known as the statute of limitations, which imposes time limits on the opportunity for injured parties to redress grievances. Why? Because in its absence injustices would continue to multiply until they overwhelmed the mundane concerns of ordinary people, who would be unable to get on with their lives because they were so consumed with the desire to right the wrongs of an increasingly remote past. Eventually, their descendants would be stewing over crimes committed against forebears generations earlier, thereby poisoning lives that might be better lived if they could manage – as the cliché puts it – to forgive and forget.

It is precisely in those parts of the world where people have allowed the wounds of the past to fester that establishing and maintaining political community is such a precarious venture. The Middle East, the Caucasus and the Balkans come immediately to mind.

Aghia Sophia is unlikely to be returned to the Orthodox Church and will almost certainly remain a museum. However, there is ample reason for the EU to raise the issue of Turkey's current treatment of its religious minorities, including the Patriarchate, while letting the past be the past.

David T. Koyzis teaches political science at Redeemer University College, Ancaster, Ontario, and is the author of the award-winning Political Visions and Illusions (InterVarsity Press). His weblog can be found at: <<http://byzantinecalvinist.blogspot.com/>>



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Editorial

Is the Reformation over?

Harry der Nederlanden

October 31 is coming up once again. Reformation Day. We celebrate Christmas, Good Friday, Easter, Ascension Day and Pentecost – biblical events that happened within the span of a lifetime, a lifetime cut short. They are really part of a single event – the coming of God in the flesh to redeem us and set history back on track toward its proper destination. A short time ago we celebrated Thanksgiving. It is related to the natural, seasonal cycles, the time of harvest.

Along with everyone else, we also mark civic and national holidays, as well as a day to think about work without actually doing any.

But Reformation Day is unique. We pause to remember an event in the history of the church after Christ's ascension – long after. It's quite different from the other holidays because it is observed by relatively few people; in fact, I know of few other denominations that celebrate Reformation Day the way Reformed folk do. In many places we hold big assemblies of all the local Reformed churches with special speakers and lots of fanfare – at least we used to. We remember it as the founding of our churches and of our tradition.

That's not quite right, though. There's a certain ambiguity about the event, for we cannot celebrate it along with all other Christians. It isn't just a founding moment; it also marks a traumatic break in the body of Christ. Before the Reformation there was one church – in accordance with Jesus' prayer "that they might all be one" and in accordance with our confession of one holy catholic church. After the Reformation there was, at least to the human eye, division after division. No matter how we may spiritualize the church's unity – we have a unity-in-Christ in the same way that we are holy-in-Christ – we don't feel comfortable with it.

So remembering the Reformation can't be simply a positive celebration of our founding and our founders. We must remember, too, the failure, the pain, the grief, the suffering.

Theologically, too, we know that the Reformation doesn't really mark the founding of our church. No matter how much we exaggerate the corruption, decadence and falseness of the Church prior to the Reformation – and we have been guilty of doing that – we know full well

that the church as the people of God existed before the Reformation and continued to exist after the Reformation even where there were no Reformed churches.

In his more extreme moments Luther painted the Pope in Rome as the Antichrist, the Catholic priesthood as his minions, the gospel preached by them as a lie and the mass as a denial of the one true sacrifice. From this perspective, anyone who continued to participate in its worship and liturgy was taking part in a devilish masquerade, a false simulacrum of true worship that prevented people from the true and acceptable worship of God.

To many believers, the Church had done a switch like the pharmacist who substituted something else for the chemical solution designed to destroy breast cancer. Cancer patients thought they were being administered healing drugs, but instead they were getting salt water.

That's how many of our forefathers and mothers saw it – in those black and white terms. The Catholic Church of the time had become in their eyes a travesty and mockery of true faith and worship. It was this radical vision that gave them the courage to defy the authorities, to say, "Here I stand!" and to risk persecution and even martyrdom.

Today, as we look back and remember, we can no longer conjure up that radical either/or. Certainly we no longer see the Catholic Church in those same terms today – as a false facsimile of the truth and thus as a barrier to true communion with God. Most of us admire the witness to Christ embodied in the ministry of Pope John Paul II and of many other prominent Catholics like Mother Theresa, Henri Nouwen, and Thomas Merton.

The latest book by Mark Noll, a well-known evangelical historian, is titled: *Is The Reformation Over? An Evangelical Assessment Of Contemporary Roman Catholicism* (co-authored by Carol Nystrom). I haven't read the book – just some long reviews and interviews with the author.

Besides Catholic luminaries, Noll also cites the common cause Reformed folk and evangelicals make with Catholics in para-church organizations and in political action groups, especially in opposition to abortion-on-demand and same-sex marriage. There have been dialogues between Catholic and Protestant theologians on many points of doctrine, such as the status of Mary and justification by faith alone. Even the CRC has talked with Catholic theologians about the description of the mass in the Heidelberg Catechism, and we have softened our *anathema sit*.

Well-known evangelical leaders like Charles Colson have thrown their weight behind *Evangelicals and Catholics Together*, and elsewhere there has been a meeting of the minds between Protestant and Catholic intellectuals. A couple of CRC leaders, for example, are active participants in the *Acton Institute* in Grand Rapids along with a large number of conservative Catholic social thinkers. In their interaction with Catholic philosophers, professors at Reformed colleges and universities have developed a much greater respect for tradition, and some have been dialoguing with Catholics in an attempt to rejuvenate the natural law tradition.

As our society becomes increasingly and more consistently secular, Protestants and Catholics discover their common commitment to the core of the gospel.

But does this mean that we ought to declare the Reformation a thing of the past and stop celebrating it? After all, it is something that divides us; in fact, by celebrating it, aren't we offending our brothers and sisters in Christ, people who we are working with in

other contexts in Jesus' name?

Some historians who look back over the last 500 years of the history of the Christian church in Western society see an even greater offense. The decades of religious wars that followed the Reformation and the Reformers' stress on the conscience of the individual led to the evacuation of faith from the public square and the privatization of faith. In other words, the Reformation – unintentionally – functioned as a transitional stage in the secularization of our society. That has long been the contention of Catholic historians, but in the last decade I've noticed that this interpretation has been taken over by some Protestants as well.

It is not without merit. But it is the very opposite of what the Reformers and Reformed believers intended. They believed, with good reason, that the power of the gospel to transform and renew the lives of people had been stifled, crippled, truncated by both the practical teachings and the structure of the Roman church. They sought to free it from its captivity within the precincts of the institution so that its sanctifying and renewing power could once again flow into the daily lives of ordinary people engaged in their secular occupations, from raising cabbages to raising kids.

In celebrating the Reformation, we are not celebrating a church split. Nor are we first of all celebrating the famous Reformed slogans, *sola gratia, sola fide, sola scriptura* or the (in)famous TULIP. We are not remembering first of all what great leaders like Luther and Calvin have done, or the blood of the martyrs or the new confessions that emerged and the new "democratic" church structure, however much we may continue to appreciate all these things.

What we are celebrating first and foremost is the grace and the power of God by which he keeps intervening in the lives of proud, sinful men and women by his Spirit to continue the good work he has begun to work in us in Christ.

The Church of the 16th century may not have been as corrupt and as totally contemptuous of the truth as we children of the Reformation have sometimes made it out to be. But even Catholic historians admit it blocked the power of the gospel in many ways. God did not allow that to continue. He raised up bold witnesses against it and awoke entire nations from their slumbers so that the gospel was heard with new freshness.

That wasn't the only time this happened in human history. It happened in Old Testament days. It happened in reform movements before the Reformation. It happened after the Reformation in the Roman Catholic Church. It happened after the Reformation in the Protestant churches that had debased the gospel to morality and good citizenship.

On Reformation Day, we don't celebrate a single, particular moment in the history of the church – although God works by and in such particulars – but we celebrate God's faithfulness to his promise that he will not leave us without a witness. This means that on Reformation Day we can also celebrate the renewal that the Spirit has wrought in the Catholic Church and in many of the once-liberal established churches.

But the reforming, rejuvenating, life-restoring power of the Spirit does not stop with the churches. It answers the confused, desperate cries of God's creatures wherever they find themselves. It even answers the groaning of creation itself as it writhes under the bondage of sin – our sin.

Semper reformanda! Maranatha! Come quickly, Lord Jesus that we may be transformed in your image.

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Review/Letter

Can nice art corrupt you? On kitsch

Betty Spackman, *A Profound Weakness. Christians & Kitch*
Carlisle: Piquant, 2005. L 30/US \$50.
(ISBN 1-903689-13-9)

Reviewed by Calvin Seerveld

This is an amazing book filled with wisdom and contradictions. It is a "coffee-table" size book of 439 pages with 323 brilliant colored reproductions of artworks. There is ample white space to set off the images of kitsch which are lovingly displayed. And the epigrammatic text is pithy, provocative, and deeply insightful, formulated in short paragraphs almost like the biblical book of Proverbs.

Canadian artist Betty Spackman, who taught for years at Redeemer University College in Ontario and Trinity Western University in British Columbia, has given us readers and viewers an impressive, unusual record of a sensitive Christian coming to charitable grips with the serious problem of aggressively marketed images that cheapen the good news of Jesus Christ, which are beloved by many Christians. The British Piquant publisher is to be credited for making this expensive book available for 30 pounds sterling or US \$50.

The key to this stimulating, compassionate book is Betty Spackman's admission: "I find it so difficult to condemn kitsch: it satisfies the neglected hunger of those who want something they can never have, which the church and the artworld have often made inaccessible" (166).

The Protestant church tradition has, until the current generation, often given the word priority, and neglected or disapproved of images in the service of faith (31). Such discomfiture with the sensuous, plural-meaning nature of pictures is tied to an Evangelical disqualification of our human corporeality. Kitsch "excites spiritual hunger and pushes the imagination beyond the mundane" (16), says Spackman, a yearning heavily Rationalistic theology tends to squelch. And the elitist "artworld" wouldn't

"Sweet Jesus," Candy necklace and peppermints purchased in Toronto, 2001. (p.285)

"On pins and needles," embroidered text and flowers hanging in a nursing home in Kelowna, B.C. (p. 199)

be caught dead allowing people to give vent to their feelings in response to anything artistic that might be "spiritual."

The book production as well as the author struggle to give both word and image their due. There are many memorable lines:

"Attempting to deny our senses in order to discover something more 'spiritual' is like ripping the petals off a flower to see why it is beautiful" (46).

"If there is kitsch in our daily lives, it is because there is kitsch in our minds" (99).

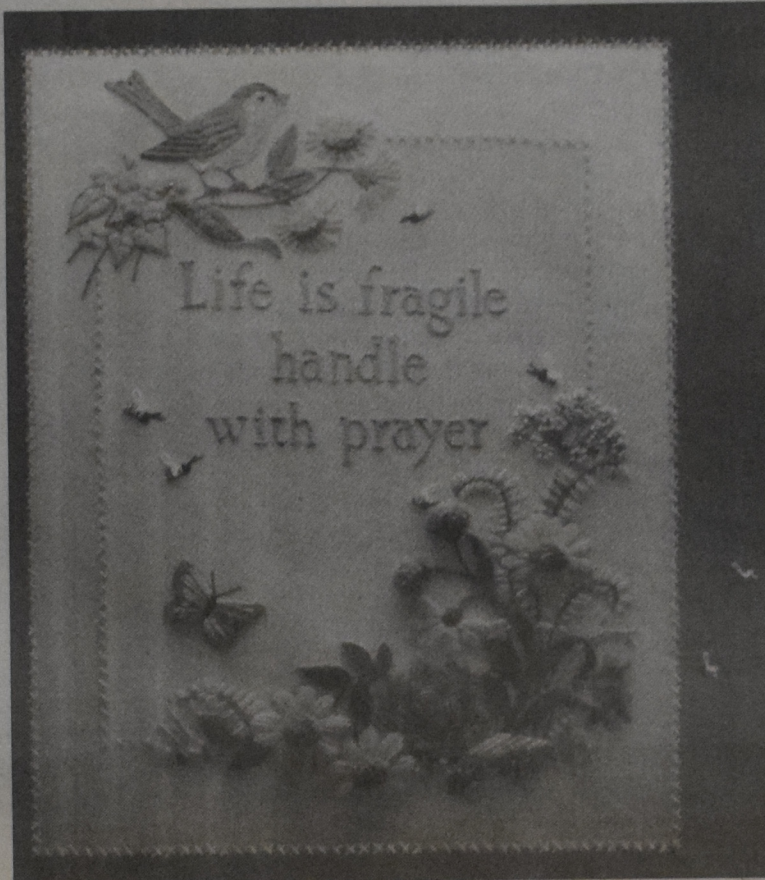
"It seems inevitable that since politics, religion and gender have all been declared to be constructs, the spiritual, the last mystery, is also undergoing deconstruction" (242).

There are also many memorable images, old photographs from her pioneering ancestors in Western Canada to adorable junk from Austrian flea markets, from a passion play in Talixtac, Mexico, to the mementoes of roadside memorials.

Worded text and image presence complement one another, but the text is not subservient commentary to the image, and the photographs are not illustrations of the words. Both the pictorial objects and the almost poetic writing contribute to "defining" what *kitsch* is all about: nostalgic sentiment which domesticates devotion, gilds life over its rough spots.

If I am not mistaken, the written text is usually more acerbic – "kitsch [is] a specifically aesthetic form of lying" (quoting Calinescu, 120) – and the photographs of kitsch objects are gentled, appreciated, empathetic to what the objects mean to the owners. It is almost as if the author is of a double mind on the problem; she herself undergoes the "profound weakness" kitsch embodies and elicits, lest we become judgmental (cf. 86). The mercy in this book on kitsch is singular, humbling, a deep act of love.

Choice verses from the Bible and from eminent secular artists and critics like Susan Sontag, Jean Baudrillard,



John Cage, Milan Kundera and Joseph Beuys, are sprinkled through the pages, sparking interest. The range of topics and pictures – souvenirs, bumper stickers, relics, greeting cards, tattoos – make this anthology of kitsch a veritable feast to look at and ponder. Constant surprises!

Yet Spackman is deadly serious about the harm kitsch can do in keeping its buyers immature (120,134,167). Her extended experiential critique on "the ultimate kitsch" of Gunther von Hagens' "plastinated" corpses art show (currently on view at Toronto's Science Center) is also a tribute to her courage and critical redemptive insight (397-400).

This is a worthy book, worth discussing, because it documents, from tourist clutter to Mel Gibson's *Passion*, how the principality

Foremost on my list of pioneers: Rev John Gritter

I glanced over the list of pastors prior to 1960, looking for the name of John Gritter.

It was May 1950, I had just immigrated to Canada and worked for a farmer who had sponsored me. The picture of a man walking towards me in muddy white shoes while I was hoeing sugarbeets, is still clear in my mind. He told me his name and that he was a minister and asked me if he could pick me up coming Sunday. This was in Ilderton, and the following Sunday a church full of immigrants awaited me.

What a pleasure it was for me to meet other immigrants and what a pleasure it was to listen to Reverend Gritter. He inspired us, he spoke to us in a language we could understand, both in Dutch and English. He taught us how to sing English hymns which were easy to sing. Such as, My Jesus I love you, Jesus lover of my soul, and Faith of our Fathers. Sometimes, after a good chorus, he would say, "Let's sing it one more time!" And with pleasure we loudly sang, "It is well, it is well with my soul."

Later on the church moved to London, and it became the First Christian Reformed Church.

There are so many more wonderful things I could say about Rev. John Gritter, who cared enough to find me on a farm. He is foremost on my list of pioneers!

Regards, Tom Abma

of Consumerism is alive and deadly among us, believer and unbeliever, who ache to be "spiritual." And we and our children need to beware of being misled by the sweet embrace of kitsch.

Calvin Seerveld, Institute for Christian Studies, emeritus Toronto

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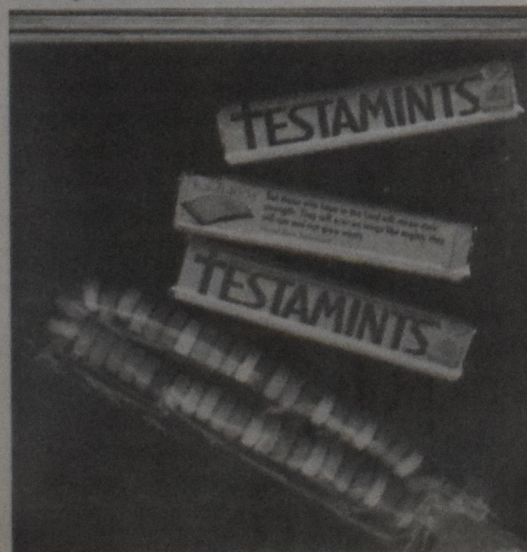
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Anniversary

60th Anniversary: a new party, equipping the north and (shudder) comic books

At the beginning of 1960 Tini van Ameyde reported that the flu was at such epidemic levels in the Northwest Territories that 9 out of 10 people were laid up with it in Coppermine and Old Crow. Doctors and nurses from the Charles Camsell Indian Hospital in Edmonton were sent up north to help.

Patients of the Charles Camsell Hospital were making handiworks to raise funds for the stricken northern communities. Tini scolded the Alberta government for doing so little to help.

When I was a kid, the Charles Camsell Hospital was primarily for TB sufferers, which was still prevalent among Indians primarily because of poor housing on the reservations. When I accompanied my father to work Saturday mornings now and then (he had a 44-hour work week), we would cut through the hospital grounds. The women would hang out the hospital windows crying, "Yooohoo, Cutey, come on up!" (And you thought that sort of behavior was confined to construction workers?)

I didn't mind. I always smiled and waved. I owe those women a debt of gratitude. If it weren't for them, I never would have known that I was a cutey. No one else told me.

Yessir, I'll never forget the Charles Camsell Hospital shortcut. Without it I'd never have developed any self-esteem and I'd have turned out to be just another dour Calvinist hung up on total depravity.

A June 1960 news article reported the formation of a new federal party – as yet nameless – to replace the Canadian Commonwealth Federation. The new party was promised the support of the Congress of Labour Unions in Canada. It was supposed to represent socialists and also labor and farm organizations. The farmers, however, were not so sure that their interests coincided with those of labor.

The original CCF party, founded in Saskatchewan, was more a farmer's party than a labor party, according to the article.

Even many union members were not all that eager to support the new political party, suggested the writer, but they had no choice. Their unions used their union dues to support the new party. The writer saw this as an infringement on their freedom, but he admitted, not too many workers were raising objections.



How to transport heavy machinery up north. There were almost no roads, at least not in summer, and railroads went only so far. The solution? A well-illustrated story in *CC* gives the answer – dirigibles, lighter-than-air airships, blimps.

The US needed to ship heavy equipment north to the Distant Early Warning Line. The intercontinental ballistic missiles that went into the silos weighed 40 tons each. So Goodyear suggested its blimps could do the job without the necessity of building roads, railroads or large airfields.

The pictures in *CC* were of an exploratory trip, so I don't know how the airships worked out up north. They're notoriously hard to steer.

Some interesting statistics, however: the American marines used 14 of the huge airships during World War II to escort 89,000 ships without losing any of the airships. Over a decade, they made 152,440 trips and carried 407,000 passengers without a single accident.

The ZPG2 was over 343 ft (a football field) long and could carry a load of 30,000 lbs. The US military was proposing to build an airship 40 percent larger which could carry 4 times as much.

Big ambitions 45 years ago, but the only place we see them nowadays is above football stadiums.

The withdrawal of colonial powers from their colonies has

not made the world more peaceful, wrote L.W.G. Scholten in June of 1960. That observation is no less true today. Of course, the unending conflicts are usually blamed on the colonial powers, because they divided the world's continents arbitrarily. Perhaps, but any drawing of boundaries involves a certain arbitrariness.

Scholten also mentioned a military coup in Turkey and the toppling of a government by demonstrators in South Korea to underline the instability of the world. In Japan the visit of US President Ike Eisenhower sparked several days of student demonstrations. They were protesting Japan's close ties with the USA. An attempted coup in Argentina was crushed.

So the world was no more peaceful 45 years ago than it is today.

Hamilton Christian High School held its first graduation ceremony on June 16, 1960. The school awarded diplomas to its first 14 graduates.

A Dutch immigrant who arrived in Canada in 1950 was named Mother of the Year in 1960. She followed her husband to Canada a year after her husband, a doctor, had settled in Regina and completed an internship there. One of her children was mentally handicapped, but there were no schools in Regina for handicapped children. So she started one in her

home. It quickly grew from 5 to 80 children in 8 years.

Meanwhile they had moved to an old building, but at the time of the interview she was hoping that the people of Regina would approve funds for the construction of a new building. Breg Stuvig de Groot-Pel made a difference in this new land.

"Good books are good friends" is the title of a feature article in a *CC* from early 1960. However, it begins by lambasting comic books and "other types of obscene literature."

That would have got my dander up in 1960 – to hear a preacher classify comic books as obscene literature. By the time I outgrew comics, I had a stack in my closet over two feet high, and there wasn't an obscene

I love this photo. Queen Wilhelmina seems to feel no obligation to look charming or to appeal to the camera in any other way. She's enough to scare Winston Churchill. She could be anybody's grandma before she has had her tea. I think the photo session was taking too long, and perhaps the photographer suggested she put on something more flattering.

We might call this her Abraham Kuyper look.

*The founding members of the Federation of Christian Reformed Women's Associations in Ontario. Representatives from 61 associations attended the meeting, held May 4, 1960 in Rexdale CRC. Elected to be the first president was Mrs. Numan (no first names given). Mrs. G. Koop told the gathering that the first CRC women's association was organized in Neerlandia, Alberta. Arie and Katrien, who first made their appearance in *CC*, also appeared on the stage, in what must have been the first dramatization of one of the stories.*

"Most of us have come to Canada partly as a result of WWII," Mrs. Koop told the assembled ladies. "What motivated us? That probably varies from person to person. But let God's love now motivate us to love our neighbors and give expression to our faith."

one among them. In fact, I don't even recall reading one that could be classified as obscene, although I'm sure there must have been some.

In any case, by the time I reached high school, I must have read close to a thousand comic books, and this was true of nearly every kid growing up in Beverly. How my collection got started I have no idea. I seldom if ever bought any new. (I did once, but my mother made me bring them back – deeply humiliating.)

The writer urged parents to provide good books to their children, "not cheap comics." We had lots of good books too,



H.K.H. Prinses Wilhelmina — Moeder des Vaderlands.

Anniversary/Sea to Sea



Canada's future: wheat and oil. The title of the accompanying article speaks of a great future for the Peace River district of northern Alberta.

but I never saw them as mutually exclusive. When you begin to appreciate classical music, does that mean you must stop listening to Hank Williams and Johnny Cash?

Comic books taught you much more than books could. Your parents didn't let you lug books around from house to house to swap them. Swapping didn't begin with the Internet. Everyone who had comic books was part of a swapping network. Half the fun of having comics was in trading them and building up your collection.

Being Dutch had definite advantages. "This comic book is like new – I want two of your grungy ones for it." And I'd even trade for romance comics – two romances for one Roy Rogers comic. And I knew a couple of mothers who'd give me two Donald Ducks for one romance comic. In one afternoon's round, one comic book would have turned into four.

So I understood exponential growth well before I heard the word. (Of course, one of my friends, who bought two rabbits, learned about it too. But comic books weren't as smelly.)

Unemployment in the summer of 1960 was 14.1 percent in the Atlantic provinces; 11.7 percent in Quebec; 5.4 percent in Ontario; 5.1 percent in the Prairies; and 8.0 percent in B.C. No wonder immigration had slowed down.

A long article in *CC* tackled Unemployment Insurance. People are made to work, declared the writer, not to sit at home collecting unemployment. Not too many clergy would take that angle nowadays methinks.

But the reverend wasn't really opposed to Unemployment Insurance. He was afraid that it involved the normalization of unemployment. We must not be satisfied with helping those who can't find work survive, he argued, we must find a way to put them to work. We must keep striving for full employment.

But the reverend was opposed to increasing unemployment benefits. If they become too generous, he warned, people will be happy not working and drawing unemployment. He saw men in his own congregation who were in no hurry to find a new job after they had been laid off. They were content to draw unemployment for a few weeks.

Yes, said the preacher, Unemployment Insurance tempts us to sin. We must not tolerate unemployment in our churches. Instead, let's put the unemployed to work in the kingdom.

I suspect that the reverend did not vote for the new party.

The National Council of Churches sent out an Easter message in 1960 that did not sit well with the *CC* editor. It dismissed the idea of a final judgment in which the sheep are separated from the

Re-adjusting to the artificial world

"How are you adjusting back to real life." I am often asked. "It must be a culture shock, switching from such an intense physical and spiritual experience as the Sea to Sea with the CRC Bike Tour to normal life at home. It must be nice to get back into a routine."

Let me say first that there are few words to describe the experience of the summer. It is such a mish-mash of stories that only a word like "intense" or "spectacular" can come close. I imagine most cyclists alternate between times of telling a jumble of stories and times of just being quiet and pensive. I am reminded of Mary, who, after all the excitement of angels bursting into song around her, "pondered these things in her heart." Profound experiences can be followed by contemplation as much as the excited recounting of tales. The twin soul movements of "savoring and letting go" require the calm of solitude.

I want to take issue, however, with the language of "real life" and "normal life." I feel that living outdoors 24 hours a day, using my own muscles to propel me forward, hearing the melodies of birds and feeling the wetness of rain is more "real" than the comfortable life most of us lead. Driving in cars, sleeping in houses, communicating through wires rather than in person seems less "real" to me. It is less sensual, to be sure.

One fellow cyclist admitted she's having a hard time being interested in this "real world." "I see the stores, the cars, and the TV and stuff, and I just feel tired by it all," she said. "I'm disengaged from it, and it seems artificial."

This may in part be fatigue. I'm yawning all the time. "You seem a little withdrawn," said a friend to me. Perhaps I am a little "out of it". Furthermore, one might consider that we have shifted from focusing on single short term goals for 3 months ("get to camp in good time") to the frenetic multi-tasking required in the modern household. We've been herded like cattle for weeks. Now we need to think for ourselves again. Life speeds up at home, and our cognitive processes are in catch-up phase.

The Gift of Danger

One of the things I've been reflecting on is how dangerous this tour was, and how glad I am that our church agreed to proceed with the tour in spite of the danger. I know we have experienced some painful losses this summer, but the blessing that has come from this has been so much greater. There is no way to measure it, no cost-benefit analysis that is definitive, but I believe we are called to smart, loving risks, and we need to continue to be a dangerous church. Even if these risks end in broken bones or total numerical failure. I don't say this glibly, as my arm is currently in a sling, with two pins and a wire holding my bones in place. (Ironically, I fell off my bike last week!)

The fact is that we are always in danger. We are much more vulnerable than we realize. Driving your

goats. God judges and punishes, said the NCC president, but always in order to save.

Our vision of the end times, he argued, should not be that of a courtroom but of a schoolroom. Jesus teaches us to love beauty and

truth, and if we've learned to love beauty and truth, then in the next life we will go on learning more about beauty and truth. (He must be envisioning a public school or perhaps a Platonic academy!)

CC, of course, took strong

Eternal Student

Peter Schuurman



car is just as dangerous, if not more dangerous than riding your bicycle. Yet we have this false sense of security in a car. Similarly our houses provide a false sense of safety. We are suffering from cancer and heart disease for many reasons, but one factor is our comfortable, sedentary and toxin-loaded way of life. Likewise, I believe that the psychological disorders that we suffer from are in part related to our fast, "safe," modern ways of connecting. We can be "struck" by these ailments at anytime. Incidentally, a good week or two of fresh-air camping is what many of us take to refresh and rejuvenate ourselves after a year of stress.

Planning dangerous events – and recognizing all events are dangerous – reminds us of our total dependence on God. Boy, did we pray for safety this summer, and similarly, were we ever thankful that we had no more accidents than we did. Perceiving danger turns us towards God twice!

In a related way, Sea to Sea helped us appreciate the simple life. It put things in perspective, rearranged priorities. We lived with all our possessions (except our tent and sleeping bag) in two laundry hampers. One cyclist, Frank "one basket" Westerhoff, didn't even need two. And we were happy.

Going into the Mainstream

There is one more thing. This Sea to Sea venture has sunk our church deeper into Canada in more ways than we imagined. We learned about the land, interacted with the locals and the mainstream media, and they all left their mark on us. For all those who read the blogs and the *Pumped!* book, Canadian cities and towns have been placed on the maps of our minds and put in a special place in our heart. The "Make Poverty History" campaign connected us with broader culture and global movements like we never have been before. After 100 years, this country is starting to really become our home land.

Thanks to all who contributed to the tour's success this summer. I heard a young girl found out that the Guelph Celebration event needed sponsors to cover the \$20,000 in expenses, and so she donated \$4 towards the total. To her, and everyone who chipped in somewhere along the road, God's richest blessing.

\$1.1 million was raised for future church planting.

12,000 or more "Sea to Sea" cards were handed out along the route.

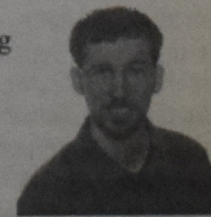
9,000 *Pumped!* books were published and distributed.

7,200 kilometres were covered by 94 cyclists, with about 60 others joining for some portion of it. 556 flat tires.

72 consecutive days living outside in creation.

Praise the Lord!

Peter Schuurman is the Christian Reformed Education Mission Leader and resides in Guelph, Ontario.



exception to this Easter message, saying that it sounded more like a form of Hinduism than the gospel. Correct me if I'm wrong, but I think the NCC sends out more orthodox Christmas and Easter messages nowadays.

Church

Vreest niet, gij kleine kuddeken! (Fear not, little flock!)

Ty Hofman

This was the heart of the message spoken by Dominee J. Holwerda at the organization of the first Christian Reformed Church in Canada, now 100 years ago. He was standing behind a makeshift pulpit in a pioneer's house, with nothing but his Bible and Dutch *Psalmboek*, in the presence of his friend, Dominee M. Botbijn, a home missionary from Iowa, and a handful of prairie settlers.

He was the young pastor of the Manhattan, Montana, CRC, who had been sent by his consistory, May, 1905, to baptize two babies born in the new settlement. He had found the scattered families eager to form a church, and Classis Orange City had granted their wish. Now he had returned, riding the train some 400 miles from the Gallatin Valley in Montana, to Lethbridge, Alberta, where he was picked up by wagon, driven across the waters of the Oldman River by one of the settlers and billeted for two weeks in the limited confines of homesteaders' shacks.

He preached for two Sundays, one on the "East side" and one on the "West side." The next Thursday, November, 16, the families gathered on the east side of the settlement, some coming over ten miles from the west side, all to present their membership certificates to organize a new congregation.

Holwerda has left us no word of what was going through his mind that day in November, but he must have felt some apprehension as he opened that service. He had preached to over 60 east-siders in May, and there were nearly as many west-siders, but on this day of organization there were only six families and a few individuals. Many of the others had petitioned for a church, but when it came to joining, they were nowhere to be found. They were from a "different" Reformed church in the old country. If they had all come, the group would still be small, but now it was a handful of poor and struggling saints looking to God for his presence and blessing.

So Holwerda put his best foot

forward. He likely had made his sermon before he came, from Luke 12:32. *Vreest niet, gij kleine kuddeken! Want het is uws Vaders welbehagen, ulieden het koninkrijk te geven.* (Fear not little flock, for it is your Father's good pleasure to give you the kingdom.) He likely had hoped the flock would be a bit larger. He had urged them all to join in the two previous Sunday services. His heart must have sunk when he cast his eyes over the "little flock."

I'd love to know what he really thought as he preached the Word. He was, I'm sure, convinced of the trustworthiness of the Scripture. But did he really believe that the Kingdom of God would come to this motley little crew of impotent immigrants? Weren't there some flashes of doubt in his godly mind, that, realistically, nothing much would come from this venture, with all of its pitfalls? Even assuming that he had no doubts about what he was preaching, he undoubtedly had little sense of the form and extent of the kingdom God was promising them through his sermon.

After returning to his Manhattan church, he kept contact with the brothers and sisters in Alberta, and as one year passed into the next, the stories of hardship and problems must have reinforced the doubts which were never far from his mind. A few new families came but others left for milder climes. And trouble vexed the fellowship. One of the charter members grew at odds with the consistory and was excommunicated, never to return to the fellowship. Years of drought

disheartened and plagued the farmers and discouraged possible newcomers. And a tragic case of incest rocked the fellowship to its very core.

But the little flock survived and it divided and in 1911 became two churches – Monarch and Granum. It persevered through all the trials, through the Depression and two World Wars. And it was alive and well when the waves of immigrants began to seek Canadian shores late in the 1940's and 50's. That little flock, along with about 12 other little flocks, set about receiving the Reformed families streaming into the Canadian provinces. They were ready, with church planters called Home Missionaries, and fieldmen, to administer the greatest development of new congregations in the life of the Christian Reformed Church. That is the Canadian story of the Christian Reformed Church.

And it is surprising that that first little flock produced much of the leadership that developed the missionary and fieldman effort that was so instrumental to the building of the church. Rev. P. J. Hoekstra, pastor of the Monarch/Nobleford Church, was the president of the Immigration Committee of the CRC for 12 years, and Bernard Nieboer was a leading fieldman for the life of the Committee. From this wellspring a whole ministry developed which produced a vigorous Canadian CRC of 240 congregations and a whole spectrum of educational and other kingdom ministries. Indeed, the kingdom promised in the message of Dominee Holwerda has, in marvelous and beautiful

Ex-premier's protest fuels storm over Dutch church's Israel stance

Andreas Havinga

Utrecht, The Netherlands (ENI) – Former Dutch prime minister Dries van Agt has reacted angrily to criticism of a church-sponsored trip to the Middle East as being a crusade.

His protest was a new salvo in an ongoing war of words within the Protestant Church in the Netherlands (PCN) over its stance on Israel.

The fiery debate flared again after Van Agt led a group of European politicians on a fact-finding trip to the Middle East in August. The visit was organized by United Civilians for Peace, a Dutch grouping of six peace and development organizations that includes both Protestant and Roman Catholic groups.

In one statement, the group declared Israel to be largely responsible for the Israeli-Palestinian conflict and Van Agt also called for European Union sanctions against Israel.

But that triggered accusations by *Israel Aktueel*, the monthly newspaper of the Dutch lobby group Christenen voor Israel (Christians for Israel) that the sanctions call was akin to the boycott by Nazis of Jewish products in the 1930s. It slammed the trip as a "crusade of despicable Aryans."

The trip was the start of "a new European crusade, that has as its undisguised aim to help free

Jerusalem and other parts of the Holy Land from the hands of the Jews," wrote *Israel Aktueel*.

But Van Agt hit back in an open letter published on September 22 saying that because the message could not be refuted, the credibility of the messenger was being undermined.

Still, the Protestant church's leadership reaped criticism from both pro-Israeli and pro-Palestinian church groups after distancing itself from Van Agt's boycott call in an September 8 statement.

Lively debate is good for a broad church that contains differing points of view, the Dutch daily newspaper Trouw editorialized during the foray. "The flipside of this multi-cultural approach is that the church itself comes over as colorless," the newspaper noted. The Protestant church needs to look at its position of being in an "eternal alliance with the nation of Israel," it said.

Van Agt was Dutch prime minister from 1977 to 1982. He is council chairperson of the Netherlands-based International Forum for Justice and Peace.

The Protestant church – with more than 2 million members is the Netherlands second largest church. It was formed in 2004 from a merger of the country's two largest Reformed churches and the Lutheran church.

ways, been given to us. How could it have been otherwise, considering that the Lord had promised to give that little flock his kingdom?

But Dominee Holwerda, in his wildest dreams, could never have imagined how that promise would be fulfilled. He didn't really see much of the fruit of the promises – and I'm sure he can't see it now. He must wait until the day of days to have it revealed to him. And I hope to see the smile on his face when he opens his eyes on the day.

But we are privileged to be seeing the promise kept. And we, the recipients of that grace, keep faith when we recognize that what we are as a church and what we have in his kingdom is the fruit of the Lords promises made so long ago.

That recognition was so beautifully portrayed in the meeting of the Canadian CRC and the original little flock in Southern Alberta last July 12th. It happened when

the Sea to Sea cyclists rode up to the cairn where the huge stone memorial tells the story of the building of the first Christian Reformed church. And the cyclists walked through the cemetery that holds the bodies of the old pioneers just to the north of it. Through them all of Canada's C.R. churches were present there that day.

A few hours later they sat in the pews of that little first church, now restored in a heritage park. The circle was completed as the cyclists joined in singing the old psalms accompanied by that ancient pump organ that served the church for so many years. What a day to rejoice in promises kept – the Lords promises!

Ty Hofman is a Yankee-Canuck and retired minister of the Christian Reformed Church, living in Grand Rapids, Mi.



Church

Multi-million dollar Anglican church centre for Qatar

Martin Revis

London (ENI) – Construction is due to start early in 2006 on a fourmillion pounds sterling (US\$7 million) Anglican church centre in the State of Qatar, the first purpose-built church construction in the Middle Eastern state since the coming of Islam.

"Qatar is an extremely important country in the Middle East and building this centre sends an unmistakable message about dialogue and understanding between Christians and Muslims," said the Nicosia-based Anglican bishop in Cyprus and the Gulf, Clive Handford.

"This centre will serve people of many nationalities and backgrounds who live and work in Qatar," Handford noted. "For many of them it will be a home from home. But we hope that it will also serve the wider community in the region."

The church centre is being built on land provided by the ruler of Qatar, Sheikh Amir Hamad bin Khalifa Al Thani. It will include a church to be known as the Church of the Epiphany as well as temporary accommodation, conference facilities and a café.

One quarter of the cost has already been raised. The Archbishop of Canterbury, Rowan Williams, the leader of the worldwide Anglican communion, is to launch an appeal in London on October 6 for the remainder of the funds needed.

Jane Kellet, treasurer of the appeal fund, told Ecumenical News International the centre would be one of three buildings to be constructed in a designated religious area by Qatar's ruler. Qatar has hosted an annual interfaith meeting for the last three years.

About 95 per cent of Qatar's 863 000 people are Muslim.

Church bank says its loans are at forefront of anti-poverty fight

Andreas Havinga

Utrecht, Netherlands (ENI) – Thirty years after its launch, a church-backed international development bank says it has become a world leader in providing resources for small loans for poor people to set up in business.

The Netherlands-based Oikocredit agency announced it had approved record funding in the first nine months of the year for what is called the microfinance sector, which among other things offers small microcredit loans to cash-strapped borrowers.

This confirmed the agency's position as "world leader in terms of fully private capital financing" of the sector, Oikocredit said in an October 6 statement.

Microfinance is one of the fastest-growing sectors of international aid, and received a boost when the United Nations declared 2005 to be the International Year of Microcredit.

More than half of Oikocredit's funding is channeled to poor communities by 205 microfinance institutions (MFIs), including non-governmental organizations (NGOs), in 47 countries.

"Oikocredit financing enables NGOs, cooperative banks and other MFIs to serve hundreds of thousands of economically poor with microloans to create their own jobs and income," the agency said.

It "contributes importantly" to the UN millennium development goals of halving "absolute global poverty" by 2015.

The agency describes itself as strong in making loans to rural and other intermediary lenders seen as more risky than counterparts in towns and cities. It also offers loans to project partners in 33 countries in the developing world.

Oikocredit approved 53 million euros (US\$64 million) in financing to the microfinance sector from January to September. This brings the total amount that the agency has committed to microfinance to 135 million euros (US\$164 million).

Oikocredit was set up as the Ecumenical Development Cooperative Society in 1975 by the World Council of Churches to offer churches a socially-just means of investment. Church treasurers were said at first to be sceptical, but Oikocredit points out that since it was founded, no investor has lost capital.

Most of the money used to finance the loans comes from churches and the general public in 19 countries, and investors receive a maximum 2 per cent annual dividend.

Oiko comes from the classical Greek word "oikos," meaning house, community, world. "Credit" not only refers to lending but also to believing, from the Latin "credere".

World Alliance of Reformed Churches' leaders issue financial warning

Peter Kenny

Evian, France (ENI) – Leaders of the World Alliance of Reformed Churches (WARC) have warned that unless the grouping representing 75 million Christians takes dramatic steps to find new financial resources it will have no future.

The warnings came on October 7 during the yearly meeting of WARC's executive committee, its main governing body meeting in Evian, on the banks of Lake Geneva, until October 15.

"We must face up to the financial crisis facing the alliance," said the Rev. Clifton Kirkpatrick, the church grouping's president. "Unless we take dramatic steps to find new financial resources and to build a new sense of ownership and responsibility for the Alliance in our member churches, we will have no future."

The Rev. Setri Nyomi, general secretary of the Geneva-based WARC, noted that the alliance over the past year had been operating on a reduced staff and said, "Our institutional challenges, especially with regards to finance, are also many."

WARC has 218 member

churches in 107 countries but Nyomi noted that for the current financial year only 58 percent of these paid an annual contribution. One of its main contributors reduced its 2004 contribution by 25 per cent and has further reduced it in 2005.

"The strength of the Swiss franc against other currencies reduced the real value of our income," explained Nyomi, and he said in his report that on December 31, 2004, WARC had a negative balance of 56,00.00 Swiss francs.

Since 1998 WARC has implemented a "fair fee" policy for member churches, weighting their annual membership contributions by church size and national wealth or poverty.

"If every church paid the annual contribution indicated by this scale, there would be no deficit; at current levels of expenditure, we would show a healthy surplus," noted Nyomi.



Rev. Clifton Kirkpatrick

A few days after the meeting, Kirkpatrick announced a "new slimmed-down structure" for the organization.

"We have tried to build a structure which gives a much better ownership out there in the churches,"

he said. "It is a different way of operating that is less costly."

The plan will mean a further reduction of staff at the alliance's headquarters in Geneva, and setting up networks on key issues such as economic and environmental justice, theology, mission, and gender justice to involve leaders of the alliance and its member churches.

The general secretary, Setri Nyomi, said the reduction in core staff could be achieved by not replacing people who leave. He said he was "excited" about involving more people from member churches in the work of the alliance.

Reformed alliance president tells how economic justice can be had

Peter Kenny

Evian, France (ENI) – The fabric of the world is being ripped apart by an economic system that makes a mockery of the biblical promise that all people are created in the image of God and should be treated with dignity and respect, says the president of the World Alliance of Reformed Churches (WARC), Rev. Clifton Kirkpatrick.

Kirkpatrick spoke at the yearly meeting of the WARC executive, the main governing body of the alliance that took place in the French town of Evian on Lake Geneva October 7-15.

In his speech, Kirkpatrick noted that since WARC's highest governing body, its general council, met 15 months ago in Accra, there had been tragedy not only in places like New Orleans, but in Darfur, Iraq, Colombia, and the underground in London.

"The level of human suffering has just been incredible," said Kirkpatrick. "At the same time, the forces driving the gap between the rich and poor, destroying the planet, and causing thousands to die needlessly each day of poverty and famine have only

gotten worse." He said "the very integrity of our faith is at stake" in the issues of economic and environmental justice.

Kirkpatrick, the top executive in the Presbyterian Church USA, referred to how his denomination and others in the United States shared a campaign to boycott fast food chain, Taco Bell, owned by YUM Brands, "The company many of you may know because they also operate Kentucky Fried Chicken and Pizza Hut," he noted.

Presbyterians from Tampa Bay had three years ago urged the boycott due to employment conditions for the migrant farm workers, who supplied Taco Bell with tomatoes, in South Florida. The denomination joined the Coalition of Immokalee Workers in urging its members not to eat at Taco Bell. Most of the workers, explained Kirkpatrick, were undocumented immigrants from Mexico and Guatemala. They had been forced into such labor to keep their families from starvation because "global free trade agreements" had cost them the livelihoods they used to have from small farms at home. He noted that for more than 25 years

the wages paid to these farm workers was 45 cents for every 32 pound (14.5 kilogram) bucket of tomatoes they picked and delivered for processing. The wage is now worth a third of what it was 25 years ago.

"All of this is a classic example of how the neoliberal economic system had conspired to make the rich richer and the poor more and more destitute," observed Kirkpatrick.

The campaign was controversial and seemed to make little impact on the firm. The company eventually, however, grew concerned about an image its management gave as being "without morality" and it sought to get the churches to repudiate the boycott.

But the churches stood firm on the issue. "That moral and faith-based stance of the church is what caused the company to change, to agree to work with the Coalition of Immokalee Workers – a community-based worker organization – to double the wages for each bucket of tomatoes, and to work with the churches in helping these reforms to become the norm in the fast food industry," said Kirkpatrick.

Remembrance

The quiet Dutchman (Part 2)

R. Hulstein

As time went on, Dad got more and more involved with the Jewish Rescue Committee, along with many other members of our local community and church members.

One day, there was a phone call asking for special help. A Jewish lady, hidden somewhere in a large city, had given birth to a baby boy. The location where she and her husband were hidden was such that it was impossible to hide this little baby. Its crying alone would give away their hiding place.

Right after receiving this phone call, mother set out for the Central Railway Station with an empty baby carriage. She was to meet a lady dressed as a nurse and she had been given a certain password.

All went as planned. The nurse was there, the password accepted, the baby was put in the baby carriage – and mother came home with a new addition to our already large family of eight children. And mother was expecting number nine. The baby made ten. Yet, we all loved the little boy and my sisters drooled over him.

Dad had a good and trusted friend at the Bureau of Vital Statistics, where all families are registered with the names of all of their children and their birthdays. So this little boy was entered into our family register as Jacques Hulstein. He stayed with us all during the war – nearly three years.

After the war, his parents managed to find him via the Red Cross. But they left him with us for a while. His parents returned to their home and visited us and their son on weekends. In this way, he slowly got to know his real parents. But then came the day that we all dreaded – the day they took our “Sjakie” home.

But we often went to visit the De Goede family, and they often came to visit us. Our families became good friends until 1955, when my parents, my brother, and nine sisters immigrated to Vancouver, Canada. But a year after we arrived in Canada, Ben de Goede, a young man by then, wrote a letter to my parents expressing his desire to come to Vancouver and rejoin the family. “I’d like to come home to Papa Henk and Mama Gees,” he wrote, and he did come and joined the family.

Ben is considered part of the family. He lives in Tappen, BC, is married, and is a father and grandfather. Today, our Family Register

includes the name of Jacques Hulstein, with a line under his name – a line that has a wonderful story to tell.

On October, 1944, the German Command issued orders that all available men between the ages of 18 and 45 were to bring a shovel and assemble in the market place. They were compelled to start digging defenses to stop the advancing Allied Forces. But this order was against the rules of the Geneva Convention, and only a few men turned up for duty.

The Germans then went to the local prison and selected men at random. Some of the prisoners had been charged for minor local offences such as traffic offences, others for smuggling food. There were also Allied airmen in prison whose plane had been shot down over our town. To strike fear into the hearts of the locals, the Germans shot these men, a total of thirteen. Their bodies were loaded on a flatbed truck and dumped in strategic places around town. Then the Germans, informed the people what they had done by radio and loudspeakers and warned them that anyone who did not turn up to dig as ordered would be shot as well and their bodies displayed with those already lying in several intersections.

This scared a lot of people, particularly the women, who urged their husbands and sons to follow the order. And indeed, a large group of men passed our home on the way to the market, led by several German soldiers. When Dad looked out on the street, to his dismay he saw our Uncle Jan marching with the group, shovel over his shoulder.

Dad ran to the tool shed, grabbed a spade, ran into the street and fell in line with the marching group beside his brother-in-law. He gave Uncle Jan a piece of his mind and told him, “No brother-in-law of mine is going to work for the Germans.” Dad had an escape plan. He told Uncle Jan that he would create a diversion by falling down and screaming with pain, at which point Uncle Jan was to dart away.

When Dad fell and screamed and a soldier came to see what

the commotion was, Uncle Jan dashed across the street into someone’s garden. Barging into this stranger’s front door, which luckily happened to be open, he ran through the hallway and out the back door to freedom.

Dad got up and continued his march to the market, but later he found an opportunity to escape as well. Rejoining his brother-in-law, together they found a hiding place at the home of one of our church elders.

The next morning, Mom received a phone call from the lady of this house assuring her that all was well, and that both men would stay there for a little while until things calmed down. Mom kept this information to herself for everybody’s safety. All we were told was that Dad was safe.

The next day, Mom instructed me to take a parcel of food to a needy family. “Just give this to the lady of the house,” she said.

When I arrived at the house, the lady met me at the kitchen door. I handed the parcel of food to her and was turning to leave, when suddenly I heard a voice from underneath the kitchen floor. “Corrie,” I heard, “can you bring us the potty? We both have to pee sooo bad!” The lady then put her finger to her lip and gave me a wink.

I knew then that my Dad and my uncle were safe, somewhere under that kitchen floor.

After a few days, things looked safer and Dad returned home to his wife, his two sons, seven daughters



and his little house guest, our Jewish brother.

All our other Jewish guests had been quietly moved to another location, at least for a little while.

Our Pastor, the Rev. Nawijn, had come to warn my Dad that things were becoming more and more dangerous and urged him to be very careful about harboring Jews. The message applied to him too, for he was also deeply involved in resistance activity, particularly in his Sunday preaching style and prayers for the Queen in exile and our country.

Our visitors having moved on, brother Henk and I could sleep in our own bed again. But not for very long. We only had a few days of respite, and once again we were ordered to our makeshift bedroom in the workshop.

The reason this time was a little different. Our own bed was going to be occupied by two Allied flyers shot down somewhere over Holland. With the help of the Underground they were trying to return to England. A coded message we received via the BBC some time later indicated that they were probably successful.

The night that my brother and I returned once again to our own bedroom, we were shocked to find a large stengun under the bed. We took it downstairs and pointed the gun at Dad and yelled, “Hands up!”

Dad quickly snatched the gun from us. In the morning he took it

apart, breaking it down into smaller pieces. He stuffed the parts into the saddle bag of our bikes and gave my brother and me an address in town to deliver this merchandise. Just as we approached an intersection, we found ourselves surrounded by German soldiers who were in the process of confiscating bikes. The mighty German army was getting short on transportation, so they simply took bikes from the people whenever they needed them. Many bikes were already leaning against a fence, and that’s where our bikes landed up, with the gun parts in the bags.

I wanted to make a quick get-away before

the bags were inspected more closely. But my brother Henk had a better idea. He walked up to one of the soldiers and asked, “Isn’t it true that any woman in Germany with more than four children receives a medal from Hitler?”

“Yes,” said the soldier, “That’s true!”

“Well,” retorted Henk, “My mother has nine children, and not only doesn’t she not get a medal, but you steal her children’s bikes!”

“She has nine children?” the soldier asked. With that, he turned around, handed our bikes back to us, and we happily rode on to deliver the gun parts to the address given us.

Soon after this, new guests arrived at our home. I have forgotten many of their names but I do remember all their faces – faces stamped with anxiety, faces full of fear. What a scary time this was for them – not only for the Jews but also for all those who tried to help and shelter them and many others being hunted by the Gestapo. Many people put themselves and their families at risk, the risk of being imprisoned or executed.

One day two large buses passed our home: they carried 121 men, some political prisoners, some taken from the local police station, some simply taken from the street, and also two Allied pilots. The bus took these men just outside of town to an open field, and there they were all gunned down with machine guns. Only one survived,

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Remembrance/Beauty

although badly wounded.

This was in retaliation for an attack by the Underground on a German convoy. This mass murder was done simply to teach the populace a lesson.

It was much later when I began to understand the real danger my parents were in and what frightening moments they must have gone through. But they never showed this to us children. They certainly knew what the Gestapo was capable of.

It is no wonder that the present generation finds it hard to believe what really went on during those years. How can you explain what human beings are capable of doing to one another?

One night a house right across the street from ours was raided by the Gestapo. They discovered a young Jewish family that had been hiding there. They were dragged out of the house towards a paddy wagon, the young woman crying loudly.

One of the Gestapo came out of the house, having found their baby, and holding him upside down by one leg. He yelled to his comrade, "Look what I found. Here, catch!"

With this, he threw the baby towards the other German standing by the paddy wagon, who missed the catch and the tiny baby fell on the road. Even today I can still hear the terrible scream of the young mother.

Yet, this was only one of the millions of victims of Hitler's final solution.

One night the thing we had always feared happened. I was a little before 8 o'clock. Dad had just taken his illegal radio into the living room and placed it behind the curtain that was drawn across the garden door, a door which was normally locked. Dad was ready to tune in to the BBC evening news, after which he was expecting a coded message. Just then we heard the sound of tires squealing, shouting in German and the sound of heavy boots on the gravel pathway leading to our door.

Dad instantly knew that this was the dreaded moment. He told me to quickly run upstairs and get rid of a briefcase under his bed. As I ran up the stairway, I got a glimpse of the first Gestapo running towards the garden door. To my surprise and to the surprise of the family in the living room, this door was

not locked as it was supposed to be. The man tripped over the radio and landed very unceremoniously on the living room floor. He had tripped over a radio that was tuned in to the BBC.

Dashing into my parent's bedroom, I retrieved the briefcase and rushed to the girls' bedroom.

Opening the skylight window, I threw the briefcase onto the roof, where it slid and came to rest in the gutter. Just as I was closing the window, I was grabbed from behind and faced a hefty Gestapo man, who demanded to know what I was up to.

Today I know that it was the Lord who gave me the words to answer him. I calmly told him that I was closing the window so that my sisters would not feel the draught coming in.

He accepted that, but then he marched me to the bedroom where my 13-year-old brother Henk was sleeping. He roughly shook him awake and, although he was still half asleep, started to ask him all sorts of questions.

"Where are the Jews?" and "What do you know about Mr. Smit?" Henk sleepily looked the giant straight in the face and said, "I don't know! Let me go to sleep!"

But the German grabbed him too and both of us were dragged toward the stairs. When we reached the top of the stairs, he kicked us in the behind and we tumbled down the stairs and landed in the hallway. Maybe it was nerves, I don't really know, but both of us started to laugh like we were watching a funny movie.

But we stopped laughing when we entered the living room. There stood our Dad with his hands up in the air and a gun pointed at him. The Gestapo man who had tripped over the radio picked it up off the floor, and looking at Dad he said, "Just for this you'll be shot!"

Mother sat in her chair holding our little Jewish brother on her lap. By this time it was very obvious that mother was pregnant again with our sister Irene, soon to be born. A baby on her lap with very dark hair, a very dark complexion and not even a year old and this woman is very much pregnant again?

One of the Gestapo was a Dutch collaborator, and in our own language he turned to mother and asked, "How old is this child?"

Mother answered, "He's a year and a half but is very undeveloped

because he was born very premature."

This seemed to satisfy him, but he then began to ask her all kinds of questions about the Jews we were hiding, and the whereabouts of the Jews, and what did she know about Mr. Arent Jan Smit and other people involved in "Actions against the German Reich."

But mother kept telling him that she had absolutely no idea what he was talking about, which made him very angry. He took a box of matches out of his pocket, struck a match and told mother that if she persisted in giving no satisfactory answers he would put a match to "this joint" and burn it down.

I will never forget my mother's reaction to this and her courage and faith when she replied, "I put absolutely no value in earthly things — neither my house nor my furniture are of any value to me. If you want to burn this 'joint' down you go right ahead! Just let me pick up my children and I will leave you to it!"

But then he said, "Take your children out first? That remains to be seen!"

Well, that made my mother shut up in a hurry. Her children were her most precious possessions. At that point, Dad was handcuffed and they were ready to take him away.

At this point, our sister Hanny, just 14 years old, became extremely upset and she pleaded with one of the men to bring her Dad home again. This man acted somewhat different than the others; he seemed calmer and looked very sad face during all this, so looked to us to be somewhat human. He did tell Hanny that he would see what he could do.

He was wearing a beautiful watch on his wrist, and Hanny asked him to give her the watch until he brought Dad back home. Then she would return his watch. Looking sheepishly at the other men, he told her that he could not do that.

They let Dad kiss Mom goodbye. Then he kissed each one of us, and said simply, "Look after your Mother." Then they led him out of the door and into the waiting truck. They were arresting a man, a husband and father, whose only wrong was doing what the Lord demanded of him — to love his neighbor as himself, to help those in need, to shelter the homeless and to save those that were doomed for prison or even death.

Beauty and interpretation

Chris DeVinck

My favorite flowers are the black-eyed susans. I am attracted to the contrast of the deep yellow petals and the dark centers. How much like the beauty of women in Bombay at the street markets as they sway back and froth from bean sellers to spice vendors in their bright saris.

Admiring something beautiful is like loving someone from a distance. When those we love are beyond our reach, we wish to embrace them even more. How far would we go on our bare feet to find that person, to beat our backs with sticks, to sacrifice our daily routines in pursuit of the cherished one?

When I drive each summer to a small cabin in Canada my parents bought fifty years ago, I like to admire the wildflowers that decorate the sides of the road. I do not know the names of many flowers and weeds, but I do admire their colors: blue-purple, king-red, flame-yellow. We are surrounded by flowers, and the idea of flowers.

Pierre-Auguste Renoir, the great French painter who died in 1919, wrote that "art is a piece of nature seen through a person's temperament." When we are sad, we look to the stiff chrysanthemums for solace. When we are in love, the rose teaches us how to wrap ourselves in petals of delight. In death the white lilies curve downward in mourning.

As I drive the Canadian highways, I can always tell, from a distance, the gathering of the black-eyed-susans. They either stretch out in a ragged line or cluster themselves together at the side of the road like ballet dancers just before the curtains open. I point and call out, "There they are, the black-eyed susans." The car zooms along at 70 miles an hour and flowers, grass, sky, memory, and loneliness rush by the window and disappears behind me.

Yes, we seek beauty in the museums, admire Renoir's flowers and bathers, prospect for beauty's gold in the little slips of poems we may find in the rough landscapes of our lives, but we also can find beauty in the common day.

Do you remember the sentimental film, *The English Patient*? Remember how the opening scene recorded the visual delight of the desert floor, the undulating sand as if it was waves of Japanese water? Remember how supple and skin-like the dunes looked in the gold-honey sunlight?



Beauty is created by gently bending the straight lines into curves. Release the wind against the flat desert, and we have Arabia. Push down on a stiff piece of wood and we have the hull of a great ship. Follow the straight hands and brushes of Renoir and we find "The Lunch of the Boating Party," "Country Dance," "The Bathers 1887."

Where is beauty? In the mirror of a woman combing her hair? In the jingle and jangle of a street fair in Brazil? What face, beauty? What name? Renoir knew, perhaps, though I am not sure that he considered all possibilities.

We can look at a single rose and define beauty in the shape of each petal folding into the next, and push aside the argument. We blame the poets for the confusion.

Beauty? It is confined to the mind, resides in a cosmic disguise, holds credentials in foreign embassies, sits in the hands of the stone cutters.

Beauty? She walks in the sculptor garden, and eats lunch at the Belgian restaurant.

To image too hard the outline of beauty leads to discouragement and loss: discouraged that what we imagine is not there, and loss when we give up the dream. It is easier to imagine delight in the world's imperfections, for there we can find the constant beauty that surrounds us.

One of the first things I do when I arrive at the cabin in Canada, is to find a small glass vase, and then I step out to the wild fields and gather black-eyed-susans, my summer harvest.

We collect seeds of hope. They come to us attached to the fur of the fox or bear, are dropped in another land where no such seeds existed before, then in the days that follow, new plants are composed in the landscape of our ordinary lives.

Let us sleep each night and imagine it is so, and wake to seek a ready field of wildflowers.

Education

Restless delight: Educating for Shalom

Harry Fernhout was inaugurated September 24 as third president of The King's University College, receiving the presidential medallion from Hank van Andel, who retired last year.

J. Harry Fernhout

Mr. Chairman, esteemed predecessors, academic guests and governmental delegates, family, faculty, staff, students, and all friends of The King's University College.

The King's University College is out to change the world!

I'll just let that hang in the air a moment, while you decide if I'm a visionary, a dreamer, or merely deluded.

Is it arrogant to claim that this institution, small as it is, is out to change the world? Well, the Presidential Profile developed by the Search Committee stated that you wanted a president "with a clear sense of The King's mission as a transformational, Christian, post-secondary learning institution in the Reformed tradition." And the Institutional Profile claimed that The King's is a place of robust faith which "emphasizes the highest intellectual and personal achievement, moral discernment reflecting Christian values, and a transforming commitment to social justice" (p.3).

Robust. Transformational. Justice. Perhaps you can understand how I got the impression that this is a place with ambition, with a passion to contribute to positive change in the world.

Then again, I suppose it's not unusual for universities to claim that they are out to change the world. I recall that all over the campus of the University of Toronto, banners on the lampposts proclaim, "Great minds for a great future." Our society invests heavily in higher education out of the conviction that colleges and universities make a contribution to the betterment of life. If those of us who are directly involved in higher education didn't think that our teaching, research and community service contributes to change for the better, we'd be in the wrong business.

The question, then, is not whether The King's University College is out to change the world, but how it hopes to contribute to the project it shares with all of higher education. The answer, I suggest, lies in my subtitle: The King's can and will make its contribution by "Educating for Shalom."

The phrase "Educating for Shalom" is borrowed from the title of Nicholas Wolterstorff's recent book on Christian higher education. Wolterstorff highlights the greatest strengths and wrestles with the greatest vulnerabilities of higher education in the Reformed tradition, the tradition which gave birth to The King's.

This tradition typically expresses the goals of higher education in comprehensive terms: the aim is to equip students to

live committed lives and to engage their world as followers of Christ. To that end, institutions in this tradition strive to weave the Christian faith deep into the fabric of their educational programs. Long before the phrase "the integration of faith and learning" became fashionable in Christian higher education, colleges in the Reformed tradition saw it as their mission to develop a Christian mind-set in their students; to equip them with tools needed to make discerning, faith-shaped life choices and contributions to society.

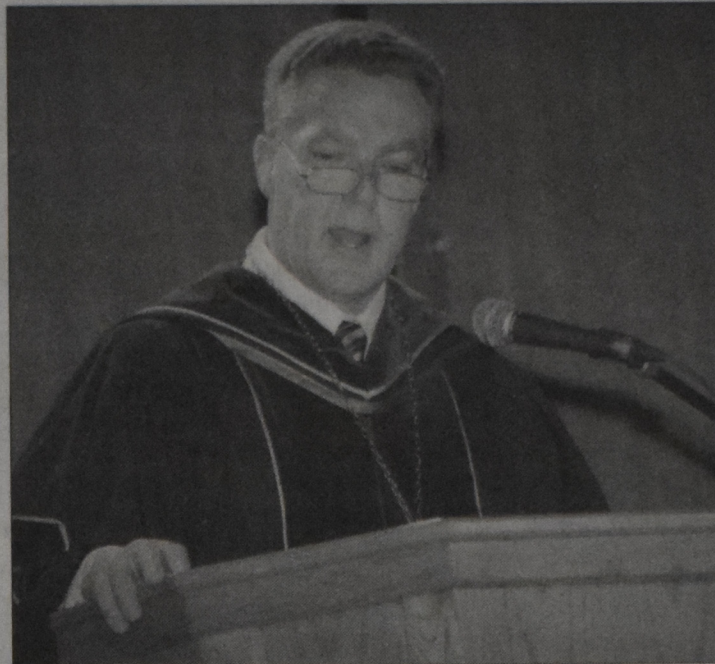
While he has no problem with these broad goals, Wolterstorff expresses strong reservations about the means traditionally used to achieve them. Historically, Reformed educators have emphasized the importance of developing and teaching a Christian perspective in the various subjects and disciplines of the college curriculum: a Christian approach to Economics, to Psychology, and you name it. All these efforts are geared to equipping students with a Christian mind, enabling them to think Christianly about their chosen fields. If the job of a university college is understood to be teaching students how to think, then a Christian university college surely should teach them to think Christianly.

Wolterstorff identifies three significant problems with or limitations of this approach. The first is the faulty assumption that a Christian way of thinking about the world will just naturally express itself in a Christian way of being in the world. In their adult lives students taught in this way will likely talk the Christian mind and live the mind of the world. Why? Because living a Christ-like life depends on more than thinking; it also depends on things like modeling, discipline, or spiritual formation.

A second problem is that an emphasis on developing a Christian mind one-sidedly accentuates the positive aspects of our human task of unfolding creation's potential and contributing to the development of culture. "The wounds of the world scarcely enter our curriculum," says Wolterstorff. But we live in a broken world, and Christian higher education must also be a response to the cries and tears of human suffering.

Thirdly, Wolterstorff worries that the emphasis on rigorous Christian thinking obscures a "sense of delight and gratitude....: delight in God's creation, delight in humanity's works of art, and grateful worship of God." (1984:19). And surely a sense of awe, wonder and delight should be characteristic of Christian university college graduates.

Wolterstorff's assessment is that these shortcomings point to a need for a "more



Harry Fernhout

comprehensive, a more holistic model" of Christian higher education, a model better equipped to facilitate the overarching goal of educating effective followers of Christ in our place and time. To that end, he proposes a Shalom Community Model, "a model that incorporates the arts, the sciences, the professions, and yes, the worship and piety of humanity, along with humanity's wounds, and brings them together into one coherent whole." (2004:24). On this model, 'educating for shalom' is what a Christian university college, our university college, is all about.

What is shalom? Shalom is the Hebrew word we translate as 'peace,' but everyone agrees that 'peace' captures not even half of what 'shalom' is all about. Shalom is what Isaiah 65 describes: a time and place when a city is a delight and its people a joy, where nobody dies before their time, where people build affordable homes and get to live in them, where there is no poverty, homelessness, no cancer, and where the wolf and the lamb will feed together. This is a vision of every creature in community with every other, living in harmony and security toward the joy and well-being of all. In the words of Walter Brueggemann, shalom is the dream of God that resists all human tendencies to division, hostility, fear, exploitation and misery.

But as Nicholas Wolterstorff asserts, shalom is more than a vision; it is also an ethical and religious command in a world filled with pain, suffering and woundedness. It is a call to respond to the pangs of the hungry, the despair of the jobless and the refugee, the squalor of the ghettos, the pollution of the skies, the pain of the sick and the hopelessness of the imprisoned. Shalom is a command to do what we can to contribute to the healing of our communities, our society, our world. Why? Because "we see the tears of God behind the wounds of the world." (2004:xiii)

The Christian story of faith, which The King's University College claims as its own, weaves together these two sides – shalom as vision and shalom as command – in marvellous fashion. It is a story in whose opening chapter God exults over the world: "Wow, this is very good!" Shalom reigns. It is a story in which, next, we meet God in tears over shalom lost: "O my people, how often would I have gathered you like a hen gathers her chicks, and you would not...." Next we encounter a God who took the suffering and sin of that same world on himself in the life, death and new life of Jesus Christ. And out of that darkest moment of world history came a promise that in Christ God will make all things new, so that God can proclaim once

more, "This is very, very good!"

The central thread of the story, we can say without exaggeration, is God's passion for shalom. That's why the 'good news' is called the 'gospel of peace'. And that's why the text from which the motto on our college seal is taken, says, "Let peace rule in your hearts, since as members of one body you were called to peace – shalom." Christians, says St. Paul, are agents of reconciliation, or, in the words of Perry Yoder, "shalom makers" who "strive for total reconciliation – among people, putting an end to want, oppression and deception, and between people and God, so that all can live in the newness of life that is the vision of shalom." (p.21).

Our institutional calling, as a shalom community, is to play our part in that unfolding, world-changing story of shalom a-coming. Our calling is to participate in some way, great or small, in enacting this story through teaching, research and community service. Our particular calling is to equip a new generation for participation in this drama, readying them to be responsible contributors to society, shaping life in the direction of the healing and shalom which our story promises.

My dream for The King's University College is to be and to become more fully an institution driven by a passion for embodying something of this vision in our scholarship and teaching, our administering and cleaning, our fundraising and socializing, our worship and prayer.

My dream is of an academic community characterized by healthy relationships of all kinds, by a joyful spirit, by care and concern for every member of the learning community, but also and especially care and concern about the absence of shalom wherever it exists in our personal lives, in this city, or wherever in God's creation.

What would an academic institution shaped by the vision and call of shalom look like? That's a complex question with

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many facets. We could and should look at the programs we offer: how does a shalom vision help us decide which programs or majors to offer and which to leave out? Do our choices equip students to be agents of reconciliation in our time? We could look at how we teach: is it professor-centred, or does it enable students to flourish and grow into competent adulthood? We could consider whether our student life programs are sufficiently valued. We could ask whether our relationships with the City of Edmonton or our support community are flourishing. We could look at fundraising – who do we ask, for what, and why? What story do our institutional priorities tell? Certainly there will be opportunity to consider all of these angles in the months and years to come and part of my responsibility as president will be to keep them on the agenda.

This morning, I will limit myself to two broad characteristics of an academic community oriented to shalom: restless delight.

Delight in learning is that side of shalom which reflects and celebrates God's own assessment of this creation: "This is good." The King's University College should be a place where delight is palpable when you walk through the door; the place should vibrate with a sense of awe and wonder, a sense of love for the world entrusted to us. Here it should be obvious that professors love their fields of study because they pro-vide points of access to creation's inexhaustible mysteries and resources for learning.

The King's should be a place where both experiments in the chemistry lab and dramatic readings in English class create excitement because both give us glimpses of the Creator's imagination. Here we should find joy in a research project that contributes to environmental wellbeing somewhere in Africa. Here we should delight in healthy relationships, including between administrators and academics. And in our delight, we will gather for worship in awe and wonder, giving thanks for the sheer joy of learning.

I see such delight each day at The King's. I see it in Kobie Kloppers, Professor of Music, whose impeccable gentlemanly dress and manner can't hide the gleam of pure pleasure in his eye as his students master the pipes and stops of our Letourneau organ. I see delight when Brian Martin, Professor of Physics and Astronomy, pulls me into his lab, hands me a pair of those funny-looking 3-D glasses, and uses new visualization technology which he and colleagues at the University of Alberta have developed to take me on a virtual tour of our solar system, followed a by 3-D look at a string of DNA. I read delight between the lines of the emails our Athletics Director, Claire Paterson sends about the exploits of our sports teams, win or lose.

The King's should stand out as a place of such delight, celebrating shalom, the wonder and wellbeing of the cosmos wherever we can find it. This is an essential part of

our Christian witness in the wide world of higher education. May we never become complacent about the delight of learning.

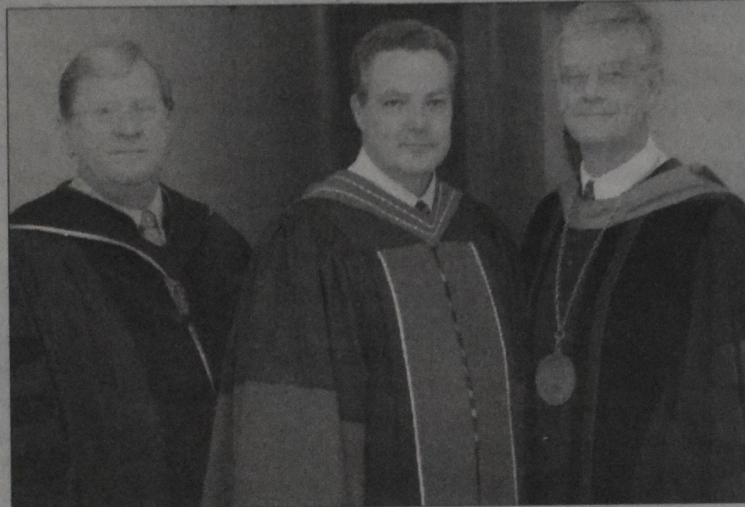
But delight at The King's should walk hand-in-hand with restlessness. Not a restlessness born of despair, but a holy dissatisfaction with what we know and where we are today. Part of that restlessness will simply be an aspect of the delight of knowing that there is always more to learn. Part will be based on our recognition that we are not yet what we can and should be as an institution.

But at bottom our restlessness must come from the ethical call inherent in the biblical vision of shalom, a vision that does not allow us to rest easy with pain, suffering and injustice in the world, particularly when these result from either violent or polite human acts of greed and oppression.

The King's University College is a place of restlessness, a restlessness personified in our Campus Minister, Roy Berkenbosch, who will not rest until in our campus life, in the words of Psalm 85, "love and faithfulness meet together, righteousness and peace kiss each other." This is a place of restlessness when students serve dinner to the homeless at The Mustard Seed Street Church, and when we develop plans for a Micah Centre for social justice on our campus. This is also a place of restlessness when Associate Academic Vice President Bob Bruinsma and Professor of Sociology Randolph Haluza-DeLay each ask us to re-imagine what really counts as faculty research – Bob by suggesting that a commitment to excellence in teaching should count, and Randy by arguing the merits of community-based research which seeks concrete solutions (shalom solutions) to local community issues.

A holy restlessness should characterize this place, and I say to our college constituency that if we notice its absence, if we at The King's no longer challenge the status quo, including yours, if we become complacent or smug – well, you know where to find me.

There's another important reason why I believe this vision of 'educating for shalom' fits The King's University College. Because it was founded primarily by people who shared a particular worldview, this institution speaks the language of higher education with a Reformed accent. But The King's has consistently welcomed into its faculty, staff, and especially its student body, persons from a wide variety of Christian traditions. This diversity was delightfully illustrated at our recent faculty retreat when Business professor Gordon Preston recited his spiritual and intellectual journey: Gord grew up as a



Dr. Sid DeWaal, Dr. Harry Fernhout and Dr. Henk Van Andel

member of the United Church of Canada, left it and the faith as a teenager, returned to faith via the Mennonite Brethren; was nurtured by a Roman Catholic community; and wrote a thesis at an evangelical graduate school on Russian Orthodox women's spirituality. He has taught at a Mennonite, a Lutheran and now a Reformed university and although an Anglican for many years, he now is a member of a Lutheran church.

You get the point. We have a lot of diversity at The King's. The challenge then is to maintain a strong sense of institutional unity, to incorporate the many Christian accents of our faculty and students into an institution that continues to speak with a Reformed brogue.

In the interview process I addressed this challenge by calling for an open-house spirit. If The King's were an in-house institution, with Reformed folks dominating conversation with their own incomprehensible dialect, speaking of sphere sovereignty and common grace, of anticipations and retrocitations, people like Gord Preston would remain uncomfortable, on the periphery. What we need, I suggested, is an open-house. It may have the characteristics and ambience of a particular tradition, but the welcome mat is out, the doors are open, and everyone can make a contribution to the lively dialogue and debate going on inside.

Since Hilda and I moved to Edmonton, though, I've come to imagine The King's as a renovated house, like the home we purchased in Bonnie Doon. Our home began its life as a two-bedroom bungalow. The foundations were deep and the structure solid, but the rooms were cramped and the windows didn't let much light in. The renovation changed all that. A two-storey addition doubled the size. The addition isn't perfectly seamless; you can see a little bump in the floor where the old and new are joined. The foundations of the addition aren't as deep. But you should see the windows! Light from the addition floods the whole house and opens it to the world around. And the upstairs skylight opens the house to heaven! In many ways, it's still the same house, with coved ceilings and arched doorways. But it's also a new house, bigger and brighter

with a lot more room for people to circulate.

For The King's University College, it's not good enough just to be a solid little house in the Reformed tradition, not even an open house, if that means that the house is not subject to change. We need to undertake the adventure of renovation! A home renovation project, as anyone who has hung wallpaper knows, is the ultimate test of a marriage, and there's no reason to think institutional renovation is any different. But a good renovation needs a plan that maintains the integrity of the old structure while adding the

benefits of the new.

The plan for the ongoing renovation of this University College, I'm suggesting, is the vision of a shalom community. This is not a Reformed idea, not a Lutheran idea, nor a Catholic idea; it is a biblical vision, and as such embraces within its cosmic scope professors, students and supporters from all backgrounds and traditions – anyone who wants to be part of a community of shalom makers.

So... The King's University College is out to change the world! Is this an arrogant claim? It would be, were it not for the One whom we follow, and whose name is emblazoned on this building. His story tells of changing the world through humility, love for others, suffering with and for those in need of grace, and ultimately self-sacrifice. His name is Prince of Peace – Shalom. It is in his spirit and as his possession that The King's University College seeks to change the world.

My commitment to you today is to do what I can, within the capacities God has entrusted to me, to make this a community of shalom for our King.

Students, I'll work hard to provide a place for you to develop your talents and to equip you to pick up the threads of God's shalom story, carrying it forward in your generation through your life and witness.

Faculty, I'll do my best to provide a place where both your restlessness and delight can flourish.

All staff, I'll work for a place where your particular talents are affirmed, as members of one body.

Supporters, I'll give myself to your ongoing vision for an academic community that is an effective witness to the Lord of all learning, and that serves you and our society with challenging programs and ideas.

Members of the wider academic community, people of Edmonton, Alberta, and beyond, I promise that The King's will be a place that contributes to the well-being of our communities, a place that lives by the words of the prophet Jeremiah, who said, "Seek the shalom of the city where I have set you. Pray to the Lord for it, for in its shalom you will find your shalom."

Stewardship

Religion the wellspring of volunteering, giving and non-profits

Lisa DeMoor and
Dr. John Hiemstra

Religion is on the rise in Canada and around the world. Many see this as negative, labeling religion as divisive and best kept out of public life. Well-known author Salman Rushdie, for example, warns that religion is escaping the private realm and "is coming after us all" (*Toronto Star*: Mar. 13, 2005)

An *Edmonton Journal* May 25, 2005 special report on volunteers and not-for-profit organizations seemed to share this viewpoint. While the report mentioned the voluntary contributions of older people, immigrants, corporations, and youth initiatives, it failed to mention the role of religion in the voluntary and non-profit sectors. In fact, one columnist, Paula Simons, admonished us to "Forget altruism. Volunteer, donate out of enlightened self-interest."

Keeping religion out of public life, including civil society and voluntary agencies, however, reflects an unhealthy ideological bias. Statistics on volunteering, donations, and the formation of non-profit organizations show the errors of this bias. Not only does it ignore the key facts, it ultimately weakens society and undermines our collective well being.

Religion is a crucial motivator of volunteering. In the 1997 National Survey of Giving, Volunteering and Participating, Michael Hall, et al. found that "people with strong religious ties volunteer at rates higher than the rest of the population." Liane Greenberg reports that in Alberta, the volunteering rates for the "feels very religious" group are 58 percent, while the "does not feel very religious" group has volunteer rates of 38 percent. Another analysis by Paul Reed and L. Kevin Selbee based on this survey found that 28 percent of Canadians, whom they call the "civic core," contribute 77 percent of charitable donations and provide 83 percent of total volunteer hours. Notably, the traits of this civic core include being older, well educated, and religious. These volunteers do not focus solely on religious causes and organizations, but volunteer in many types of agencies in society.

of religious ceremonies are associated with higher rates and incidence of charitable donations. When they looked at "average donation according to intensity of religious feeling" in the above 15 age group, they found those who feel "very religious" gave on average \$857 per year, while the group that does "not feel very religious" gave only an average of \$230 per year.

Many non-profit organizations are created by religious groups. According to an international study by Estelle James, "universally, religious groups are the major founders of non-profit service institutions." In Edmonton, Catholic Social Services, the Salvation Army, Hope Mission, the Mustard Seed, and the Good Samaritan Society are just a few of the many faith-based organizations working for the common good. Like volunteers, faith-based organizations offer their services far beyond their own religious group.

While religion is sometimes linked to divisions and even violence, in our society it is far more often associated with advancing human well-being. Religious people are at the forefront of volunteering, donating, and founding non-profit organizations. Why? Perhaps it has to do with their core religious beliefs. Just over 70 percent of Albertans identify with some stream of Christianity and believe that loving and serving one's neighbor is a core principle of their faith.

As award-winning CBC journalist Brian Stewart recounts, "I've found there is no movement, or force, closer to the raw truth of war, famines, crises, and the vast human predicament, than organized Christianity in action. And there is no alliance more determined and dogged in action than church workers, ordained and lay members, when mobilized for a common good. It is these Christians who are right 'on the front lines' of committed humanity today and when I want to find that front, I follow their trail."

Judaism, Islam, Hinduism and Sikhism account for less than 5 percent of Albertans but also emphasize the responsibility to care for one's neighbors.

By telling us to act solely out of self-interest, the dominant worldview in our society offers

Planning for joy in giving

Lottery wins make the news! I was miffed when our local newscast bumped an important story I was following to give greater priority to a lottery win in our area. Yet, newscasters know that people love to watch the reactions of people who win big.

Several popular TV programs feature what I call a Santa Claus style. Just think of Oprah, Dr. Phil, Extreme Home Makeover and Personal Makeover – and the emotional drama you see played out when people are given something big or special. Viewers get caught up in the feelings of joy and happiness of the people who have been given a special gift. We're glued to our screens, just wanting to see their emotions as, for instance, the bus is moved to reveal a new home (Extreme Home Makeover).

Even ads play on this. Consider the one where an older couple who won the lottery gives their married kids the keys to their own cottages.

When was the last time that you got excited about giving a gift? There is joy in giving when you give someone something special or a gift that meets a specific need.

Back in Old Testament times, King David wanted to build God a beautiful temple. Maybe he felt uncomfortable in his beautiful palace when he knew that God's tabernacle was still a tent reminiscent of the days Israel spent wandering in the desert. So he started making plans and setting aside resources. But God came to him and said that he couldn't do it (David's hands were the hands of a fighting warrior); instead God said he would allow his son, Solomon, to build the temple in times of peace.

In the closing days of David's life, David is doing what we today would call Estate Planning or Planned Giving: he is leaving detailed instructions (like a Will) to his son Solomon as he hands over authority and he starts an extremely successful fundraising campaign. Just read 1Chronicles 29 – you'll get the exciting details. What a thrill David must have experienced! He observes:

"...And now I have seen with joy how willingly your people who are here have given to you. O Lord, God of our fathers Abraham, Isaac and Israel, keep this desire in the hearts of your people forever, and keep their hearts loyal to you." 1 Chron. 29: 17b, 18



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Stewardship Education Coordinator

Canada – Rick DeGraaf 519-620-2242

Reflections on Stewardship

Rick De Graaf



Catch a glimpse of how overwhelmed David felt, and this wonderful testimony:

"But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand." 1 Chron. 29: 14

David recognized the key to joyful giving: gratitude or thankfulness. Recognizing where he came from and standing in amazement that an awesome all-powerful God would accept anything from the hands of sinners like himself – like ourselves – makes the gift so much more meaningful. The same is true of the widow giving her mite. She gave her gift willingly and with deep intent, knowing how dependent she was on God. She lived what David confessed.

An important key word in giving is *willingly*. God does not want us to give grudgingly or out of obligation. Psalm 50 makes that ever so clear: God doesn't need our offerings (Ps. 50: 9), but rather God wants us to act under our own initiative, our own will to bring thank offerings, and to fulfill our vows to him and call on him (Ps. 50: 14,15). We honor God when we take the initiative – our hearts seeking to worship him with our giving.

Stewardly tip: Planning for joy in giving

Consider the following "4 D's":

- **Desire:** It helps to reflect on where you've come from, how through grace you get what you don't deserve.
- **Decision:** Decide, prayerfully with your spouse, what time, talents and treasures you are going to set aside for the Lord's work. Need a guideline? Scripture teaches tithing/proportional giving which is based on blessing (not budget or need). Generous giving goes beyond planned giving.
- **Discipline:** Follow through on your decision; make it a regular habit – weekly or monthly giving throughout the year.
- **Delight:** This is the target. When we are disciplined in giving we can look back and see what God has enabled us to do. Like David we can look back and say "...Who am I...?" And revel in God's blessing.

Readers: Share your 'Stewardly Tips' so that we all can make better use of the resources God has entrusted to us. Submit your suggestion and your contact information so that we can acknowledge your contribution or ask for more details.

Next issue: Estate Planning: Putting Limits on Enough

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a dangerous prescription. If we sweep religion under the rug, will it continue to flourish and drive volunteering in Alberta? Won't the privatization of religion weaken the religious wellspring of voluntary and non-profit action? By constantly overlooking and

downplaying the contributions of religious people, we undermine this fount of volunteering, donating, and founding of non-profits. Ironically, by stressing the philosophically liberal notion of "enlightened self-interest," we may risk losing many of the

volunteers Alberta already proudly celebrates.

This article was first published in the *Edmonton Journal*. Lisa DeMoor is a fourth year student and research assistant at The King's University College. Dr. John Hiemstra is professor of Political Science at the same institution.

Theology/Sports

Original sin or original innocence?

Andre Basson

Long before he became Pope Benedict XVI, Cardinal Ratzinger mentioned in an interview that, if granted the opportunity one day, he would like to devote some time to the question of original sin. More than twenty years later, the Cardinal's concern regarding the status of this important doctrine of the Christian faith seems even more justified.

Since the European Enlightenment of the eighteenth century, the doctrine of original sin has been under increasing attack. The great thinkers of the period would not accept that because of sin humankind was forever unable to achieve moral perfection. Instead, they tried to find a new definition of what constitutes good and evil, but without referring to the Bible.

More recently, with the advent of what has been called the post-modern era, the idea has taken root that what may be good in the eyes of one person, may be the very opposite in the eyes of another. Without moral absolutes there can therefore be no question of original sin.

But even among Christians there seems to be disagreement nowadays regarding the doctrine of original sin. Thus there are some Christian scholars who argue that the idea of original sin has little foundation in either the Old Testament or in the teachings of Jesus, but that it was the invention of the Apostle Paul and that later Augustine developed it more fully. It seems we have come a long way

since the Heidelberg Catechism (Lord's Day 3, Q&A 7) stated so clearly that "we are born sinners – corrupt from conception on."

There was a very good reason why the authors of the Heidelberg chose to deal with the question of original sin right at the beginning of their catechism. They saw clearly that in order to fully appreciate God's plan of salvation, it was necessary to begin with humankind's sinfulness.

Of course, concepts like "sin," "sinfulness" and "guilt" are not very popular these days. They have become unacceptable to a society that increasingly believes in the right of the individual to be as free as possible when it comes to deciding what is good and what is bad. As a result, public toleration and even approval of behavior that used to be considered shameful in the past (e.g. promiscuous sex, dishonest business practices, government corruption, religious violence, to name but a few) seem to be on the increase.

According to the Book of Genesis, the fall was the direct result of Adam and Eve eating from the tree of the knowledge of good and evil. It's therefore all the more interesting that while the idea of original sin is no longer as widely accepted as it used to be, the concept of evil is making a remarkable comeback. In Europe, the atrocities committed first by the Nazis and then by the Soviets, have always given Europeans a more acute sense of evil. It is therefore no surprise that

Detail: Masaccio – Expulsion



Return of the ice age

On October 5, the National Hockey League (NHL) returned from a 16-month hiatus. After the Tampa Bay Lightning (yes, they play professional hockey in Tampa Bay) won the Stanley Cup on June 6, 2004, the owners of the 30 NHL teams locked out the players before they could begin the 2004-2005 season.

This marked the first time that no Stanley Cup champion was crowned since a flu epidemic cancelled the 1919 final. The NHL entered new territory in canceling the season, as no other major professional league in North America has canceled a whole season due to labour strife.

The NHL owners were hoping to get a new agreement with the National Hockey League Players Association (NHLPA) that would do many things, most importantly ensure a salary cap. A salary cap would ensure that each team would be on a more level playing field in terms of salaries. Without such a cap, the rich teams could spend more money than the poor teams, and thus would have a better chance of putting a winning team on the ice.

The owners realized (something Major League Baseball has yet to figure out) that their own spending for player's salaries needed to be regulated by someone other than themselves. Imagine 30 children with large appetites and access to a seemingly endless pile of chocolate chip cookies. They needed a parent to ensure overeating wouldn't occur.

This was finally achieved – along with a number of rule changes geared to open up the game and allow more freedom and chances to score. The NHL owners convinced the players association to agree to an immediate 24 percent roll back in salary as well as a 39 million dollar salary cap.

Ironically, the CBC labor dispute was settled just in time to have Hockey Night in Canada, their biggest cash cow, back on the air for the first Saturday night of the season. Even after a full season away from NHL hockey, viewers came in droves back to the game that so many Canadians love to watch.

Along with the new rules and financial constraints, the NHL is hoping increased excitement will be provided by Sidney Crosby, an 18-year-old Nova Scotia native, who is touted as the most exciting and talented player to enter the league since

Wayne Gretzky. Even Gretzky himself, who holds 61 NHL records, has been quoted saying, "Crosby has the talent to break some of my NHL records." One major daily newspaper in Canada has devoted a journalist to follow Crosby for the *entire season*, pre-games, in-games, post games, and practices. Isn't that a lot of pressure to put on an 18-year-old?

To assume that an 18-year-old will succeed and conduct him/herself in a worthy manner may be okay. The difficulty comes when that 18-year-old is subjected to the world's harsh criticism. Crosby acknowledges growing anxious the last few years, waiting for this day to come. Now, it's here.

He's been a nationally known figure since he was 14, he has as many national endorsements as any Canadian athlete and has been forced to shoulder the kind of responsibility and expectations that rarely go with any teenager. He seems level-headed about everything.

"I don't think there ever was a time I stepped back and said I wish I was something different," he said. "I'm doing what I love to do."

I wish Sidney Crosby well. For us to hope and cheer for him to succeed, have fun and score 60-80 points is fine. It most likely boosts his self-esteem. Most of us would love to hear that people are cheering for us. Too bad we often don't root for our own children like we do professional sport superstars.

This may be the first year since 1986 that all the Canadian teams make the playoffs. In that year Brian Mulroney was the prime minister and Oprah Winfrey made her national television debut. One-third of the 21-club league consisted of Canadian content, and the Calgary Flames, Edmonton Oilers, Montreal Canadiens, Quebec Nordiques, Toronto Maple Leafs, Winnipeg Jets and Vancouver Canucks were among the sixteen playoff teams.

I believe this will happen again and that the predecessor of this column, Tim Antonides, will glow with my Stanley Cup prediction: Vancouver Canucks over the Philadelphia Flyers.

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the question of evil has loomed so large in the intellectual debate in Europe, especially since WW II.

The fact that German Nationalism Socialism was born on European soil and the Final Solution the product of a nation that had given the world a Goethe and a Beethoven, brought home to Europeans the shocking truth that, given the right circumstances, ordinary people, too, can become monsters. And then there were the countless collaborators who, out of conviction or for personal gain, actively supported the cause of evil. Evil is indeed banal, as the German

born and educated Hannah Arendt discovered when she covered the Eichman trial in Jerusalem for the New Yorker.

On the other side of the Atlantic, the events of September 11 created a new awareness of the existence of evil. The scale of that terrible tragedy was so horrific, so beyond all human experience and comprehension that the only word that even came close to describing what had happened was still the word "evil." But whereas the European experience of evil had been at the hands of other Europeans, those responsible for the evil

perpetrated on September 11 came from outside America.

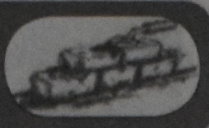
In fact, from a North-American point of view, it has often been quite easy to distinguish between the innocent (us) and the guilty (them) when it comes to evil. The public fascination with serial killers is perhaps a case in point. On the one hand, the serial killer is like us both in respect of nationality and lifestyle (or at least the major part thereof). On the other hand, his crimes – in almost all cases, the serial killer is a male – place him in a category that's anything

See Original on p. 19...

Church and Women

BuildingTrust

Vicky Van Andel Ed.



Women of the Christian Reformed Church — an overview

JoMae Spoelhof

On a recent Sunday while visiting in Grand Rapids, I worshiped at Eastern Avenue Christian Reformed Church (CRC). There I ran into and was reminded of women who had participated at ground level in the search for gender equality in the CRC. Some answered the call to build a network of encouragement and education concerning equal partnership. Another answered the call to attend seminary so she could preach God's Word. This old congregation in the heart of the city has long been an advocate for men and women serving God together. I heard a good sound sermon that morning, preached by Rev. Thea Leunk.

I recall CW-CRC (The Committee for Women in the CRC) meetings held there — celebrating small steps achieved in the early '90s, and grieving large steps back — also in the '90s. And I smile to think that one of the earliest stories concerning the journey of women in the CRC also involves that church. For the tug of war to keep our women in the kitchen began years ago, before most of us were born. Way back in the early 1900s, when U.S. suffragettes were determined to vote, men of the CRC were vigorously in opposition. But already then, some men spoke out for equality.

One such early advocate, was Rev Johannes Groen, pastor of Eastern Ave CRC. Much heated discussion about why women should not vote was being carried on by CRC leaders in the *Banner* and the Grand Rapids newspapers. On a Tuesday evening, April 1, 1913, against this background, Rev. Groen spoke to a large gathering in support of women's suffrage. In 1984, Mr. Nick Huizinga wrote an extended article on these debates for the CW-CRC Newsletter, spelling out the arguments and the price an advocate paid in this bitter climate. The 1914 Synod even appointed a short lived committee on women's suffrage. Two years later the report came back recommending that the church should not concern itself in this question. The first reason given was, "The Word of God gives no rule for suffrage, and consequently no rule in relation to suffrage for women."

Later however, the subject did become a matter for Synod. Women who had been voting since 1920, began asking to be included in the decisions of their congregations. By 1947 Synod was looking into this question.... In those days, while there was no direct rule in the church

order against allowing a woman to vote, it was assumed by deep set traditions which were explained in the Church Order Commentary. Finally, in 1957, after years of opposition, Synod allowed congregations to let their women vote. It took another 50 years for all CRC congregations to include the women — if they all do now.

But something even more significant began to happen during this time. The Church Order was to be revised. According to the Index of Synodical Decisions, this was requested already in 1950 and dealt with at several Synods during the decade. In 1965, the Revised Church Order was adopted. A significant change appeared in Article 3 at this time. A new word "male" was now embedded in the requirement for ordination. For the first time, language which might have been generic was rephrased to leave no doubt. In the language of the day, "man" or "men" often meant "people" and included women. For example, in the 1954 edition of the Church Order, anyone in need of discipline was called "he" inclusively. "He" was understood to mean he or she — except when it didn't.

By 1965, CRC women were not only voting in increasing numbers in their congregations, other Reformed churches in fellowship with us were beginning to consider the ordination of deacons. Our leaders took great care to nail down their position. Like a sword deeply thrust, that little word "male" has so far been impossible to remove. To this day it bars the door to Synod — even for women duly ordained in the Christian Reformed Church.

In 1963, the Reformed Ecumenical Synod of which the CRC was a member, appointed a committee to examine the exclusion of women in ordained offices of the church. By 1968 each member denomination was encouraged to evaluate the question concerning the office of deacon, and by 1970, our Synod appointed a committee with instructions to report in 1972. There followed annual debates and new questions and committees to examine them.... Are unequal roles divine law or cultural? What is the meaning of ordination? Is there biblical proof for exclusion? There were questions about hermeneutics, creation order, and headship. Then, in 1978, Synod allowed women to be deacons as long as the role was

distinct from that of elders. Ratification failed however, and the debate continued until final approval in 1984.

The overtures and protests which followed, led to more in-depth study of headship. According to the helpful booklet *Women in Office* which the CRC published in 1990 to review the process, Synod 1987 called for a "...further reasoned study on the biblical and confessional basis for extending the 'headship principle' from marriage to the church." (Acts of Synod 1987, p 646)

The committee's mandate had two parts, and its response in 1990 launched the struggle that would define the next fifteen years as advocates for gender equality rejoiced and wept repeatedly when decisions were made and undone over and over in our quest for women to participate fully in the privileges and responsibilities of our denomination. The report said: "Part A ... assumes that the headship principle in the church is based on an extension of the headship principle in marriage. This no synod has affirmed ... Part B ... assumes that the headship principle entails the headship of all men over all women in the church. This no synod has ever declared" (Agenda 1990, p 329).

Synod 1990 discussed this report and the advisory committee's recommendations and decided with a 99-84 vote to permit churches to use their discretion in utilizing the gifts of female members in all the offices of the church. Further, synod changed the Church Order to delete the word male from Article 3a. It was an unexpected decision and led to much joy. It also led to challenges in 1991 and to a decision not to ratify in 1992. That loss was 109-73. For the next few years, advocates for each side fought with political agility over the removal of one little word which had by now become a deeply entrenched thorn. Synod 1993 overturned the '92 decision with a 95-88 vote which reinstated the rule to remove the word male from Article 3a, only to have ratification fail in 1994 by a vote of 95-89.

Synod 1995 reacted strongly to the basis of '94 decision which stated, "The clear teaching of Scripture prohibits women holding the offices of minister, elder and evangelist." Such an argument ignores years of work by previous synods. For decades many study committees had grappled with this question. Clearly,

the answer was not clear!

The resulting outcry was yet another reversal. Only this time Synod broke the cycle that required ratification. Rather than going back to the effort to change Article 3a, the committee advocated a plan to allow Classes to declare the word male inoperative. This argument was successful and was passed as a supplement rather than a permanent change to the Church Order. It would take effect immediately, but at the price of several compromises. Among them, further discussion would be closed for five years and women would not be allowed to be voting delegates to synod.

Five years later the ban on women at synod was not lifted, and to the great disappointment of many, the 2005 synod did not lift it either. Some adjustments have been made whereby congregations who wished to ordain a woman in spite of being in a classis which banned them, would be able to make arrangements to do so. Seven women are sent to Synod each year as non-voting advisers similar to the role of ethnic advisers (except this year only six were appointed). And classis may appoint women to be synodical deputies as long as there are male alternates in case people are offended. But as to the bottom line, a woman's right and responsibility to vote, it appears that until we can convince more classes to accept women, the matter is closed. Synod 2005 voted to "revisit the issue of female delegates to synod at such a time when a majority of classes has declared the word 'male' inoperative." At this point I count 23 out of 47 classes accepting women.

So, how far have we come? Ten years after the ordination of women as ministers of the Word first began, the Synod of the Christian Reformed Church remains all male. We have growing numbers of ordained women, yet none may help to shape the denomination with her presence and her vote. For many who have long worked toward full participation this latest decision is painful.

Yet there is a bright side. We know the day will arrive! As it has since those early days in 1912. But even more exciting is the picture that is emerging against that day. In the past thirty years hundreds of CRC women have been studying theology. Not all seeking ordination. Not all at Calvin Seminary, yet thanks to these students, the theological insight of our people is maturing. Even

with some of our daughters leaving the CRC to be ordained, there is an impact on their families to see them rise and answer God's call on their lives. And those who studied and stayed. What a quiet influence they are having in our midst. The balance is changing and young children in the church are enriched by that. These newly educated women are able to teach with a knowledge and wisdom our fore mothers did not have access to.

But the greatest joy to celebrate is this. In the 2000 yearbook I counted seven ordained women. By 2005 that number had increased to 26 — not counting 2005 candidates and others ordained — or soon to be — during 2005. At least seven more by my count so far. The emergence of theologically educated CRC women is so encouraging. As more and more of us in the coming years will call our pastors "she", our sons and daughters will grow up seeing that male and female are equal to serve in God's family.

Yet there remains that fundamental flaw. An inequity that must be changed. Our women who preach the Word, administer the sacraments or serve as our elders, must be allowed to vote and help shape the future of our denomination. Women may not yet have the power of the vote to participate in the decisions of the CRC, but like those to whom we are indebted for the right to vote for our countries, we do have a voice.

Let us use that voice. To share ideas. To speak to our pastors and other church leaders. To join with other advocates until we open the floor of synod to all who are ordained to be there. We need not sit back and be acted upon by others. We are not impotent. We must not be silenced. Let us encourage the women who have answered God's call to preach and to lead. Let us continue to move forward, writing and joining our voices in a great chorus until the walls of inequity tumble down and all in the CRC are one.

JoMae Keuning Spoelhof and her husband John are long time members of the Rochester CRC where she serves on the library committee. A bookseller, writer and grandmother of eleven, her passion is reading; her dream, a world with equal opportunity for all

Vicky Van Andel is the editor of this column. Anyone who would like to contribute to this column is invited to contact her via fax at 1-780-473-0970, or e-mail at: vickyv@telus.net

Review

Unholy Alliance

Unholy Alliance: Radical Islam and the American Left

By David Horowitz, Regnery Publishing, Inc. 2004. 296 pp. U. S. \$27.95/Can. \$39.95

Reviewed by Harry Antonides

The nature of political double-speak never changes and its agenda is always the same: Obliteration of historical memory in the service of power.... Only a restored memory can demolish totalitarian myths and make men free. (David Horowitz, in *Big Lies*, Center for the Study of Popular Culture, 2005)

David Horowitz, born in 1939, grew up in a Communist household, and at first followed in his parents' footsteps. He became one of the leading lights of the 1960s revolution.

He was already beginning to question his Marxist faith when in 1974 one of his colleagues, Betty Van Patter – a mother of three children – was brutally murdered by members of the Black Panthers Party for Self-Defense, a ruthless gang of fanatic believers in the socialist revolution.

A life mission

Profound soul-searching followed and led to a complete break with his former friends. He became an eloquent and courageous foe of his erstwhile comrades. In scores of essays, books and interviews he has exposed the treachery and hatred that animate the radical Left in America.

Horowitz recently explained that his mission is "fighting Marxism in all its forms, not as a conservative ideologue but as a seeker after truth and the meaning of life.... My mission is a personal mission – to undo what I did as a leftist, to witness to the truth that I learned and to try to save even if it's only one or two individuals. That's what I do." (He is president of the Center for the Study of Popular Culture and the founder of online newsmagazine FrontPageMag.com)

At first sight, a merger of the secular political left and the Islamist radical believers is an anomaly. But this book carefully dissects the secret of their partnership: their shared hatred of America. This explains why they have made common cause in their venomous opposition to the American-led war against Islamic terrorists.

The author stresses that this



David Horowitz

book is not about war critics as such, "but about the leaders of the organized anti-war movement and the practical support they are willing to give to America's enemies and their agendas." And what a gripping and deeply disturbing story this is.

Horowitz describes how the Left receives its inspiration from the Marxist ideology that has inspired millions in their search for a perfect world. One of its guiding principles is the belief that the existing world, especially the West, is rotten to the core and must be totally overthrown. As Marx put it: "Everything that exists deserves to perish."

This totalizing and revolutionary principle at one time made American Communists look to the Soviet Union as the land of promise. That promise collapsed, but the same motive continues to inspire the post-Communist radicals including the anti-war Left. Horowitz convincingly demonstrates that this ideology is still firmly ensconced on American campuses.

Betrayal by the intellectuals

This explains why patriotism is one of the prime targets of the radical protesters. A number of prominent university professors led the way mapping out a radical stance against their own country. Professor Eric Foner of Columbia University quoted Paul Robeson, an "icon" of the Communist Left and a winner of the Stalin Peace Prize, who had claimed: "The patriot is the person who is never satisfied with his country."

Foner, like Horowitz, grew up in a family of Communists but he never left the fold. His history of the United States, *The Story of*

American Freedom, has been described as "his attempt to rehabilitate American Communism."

The same can be said about the influential book by another "fellow traveler," the historian Howard Zinn, *A People's History*, which, according to Horowitz, "reflects a left-wing culture that despises America in its very roots." It is this type of source material that has given generations of American students not merely a warped but a bitterly antagonistic view of their own country. Here is Horowitz take on this reality:

As a result of the Left's colonization of the academic social sciences, this anti-American culture is now part of the educational curriculum of America's emerging elites, and as much an element of the cultural mainstream as any other historical tradition. Indeed, it is a dominant element. In 2004, the Organization of American Historians devoted an evening at its annual convention to honor Zinn and his work.

The shocking events of 9/11 and their aftermath was the "defining moment" that set off a massive movement of opposition to the policies of the Bush administration. Again, the tenured university professors led the way.

Right after the beginning of the war in Iraq, a group of professors at Columbia University held a "teach-in" where they denounced the American-led military action. Professor of anthropology Nicholas De Genova called for "a million Mogadishus," a reference to the 1993 humiliation of American soldiers in Somalia. He said that U.S. patriotism is a form of imperial warfare and white supremacy and that the "only true heroes are those who find ways that help defeat the U.S. military."

Behind such shocking and hate-filled comments at a time when their own country is at war lies the conviction that America is not just afflicted by faults and shortcomings, but that it is an unjust society to the core. (In other words, a form of "total depravity" that calls for total "redemption.")

Therefore, all its wars are also unjust, no matter what the alleged purpose may be. This premise leads many in the protest move-

ment (especially in Europe) to the outrageous conclusion that President Bush is no better than Saddam Hussein.

One of the most notorious spokesmen for this view is Noam Chomsky, a prestigious professor of linguistics at the MIT. He is best known for his numerous books, articles and speeches as a relentless critic of the United States. He did not spend any time empathizing with the victims of 9/11, but the day after he proclaimed that the attacks amounted to a turning point in the war against imperialism, since "for the first time, the guns have been directed the other way."

Despite his vitriolic language Chomsky has a large following not only in the U.S. but all over the world, spreading his hatred of America to overflow crowds and in his voluminous writings where he brazenly re-writes history.

At the beginning of the war in the Middle East, Chomsky addressed large Islamic crowds in India and Pakistan where he called the United States "the greatest terrorist state" that was planning to commit genocide in neighboring countries. This attempt to turn his Muslim audiences against his own country in that volatile part of the world must have been his personal effort to "turn the guns around." In normal times such explosive falsehoods would be called treason.

Birds of a feather

Horowitz provides a deft overview of the transition American radicalism underwent in order to survive the post-Stalinist disillusionment. He details the various phases of that transition from the old to the neo-Communism, which he describes as the time of the "forerunners," including the "Utopians," the "nihilist Left," to arrive at the current "Anti-American Cult" stage. At this point the Left has found common cause with the radical Islamists who believe that America is the "Great Satan," responsible for the survival of the equally-detested nation of Israel.

Islamist radicalism originally was hostile to Communism, but that changed in the 1950s. The writings of Sayyid Qutb (1906-1966) have been influential in the shaping of the extremist Islamic movement and such leaders as Ayatollah Khomeini and Osama bin Laden, as well as the Islamic terrorist organizations Hizbollah, Hamas, and al Qaeda.

Qutb wrote that sharia amounts "to a universal declaration of the freedom of man from servitude to other men and from servitude to his own desires." Horowitz points out that despite the libertine inclinations in some factions of the political Left, "Western radicals' efforts to purify their tainted souls of 'racism, sexism, and homophobia' reflect parallel inclinations."

Both movements, the secular Left and the Islamic radicals, are totalitarian in their ambition to control all of life and both are exacting in their demand for loyalty. Their radicalism makes them believe that the ends ultimately justify any means, including murder. As Horowitz writes: "Like the salvationist agendas of jihad, the Left's apocalyptic goal of 'social justice' is the equivalent of an earthly redemption."

Marx said that people turn to religion (like opium users) to dull the pain and suffering caused by injustice and exploitation – under capitalism. He predicted that eliminating oppression and creating a society of justice will do away with the need for religion. The secularist half of this strange partnership is banking on Marx's prediction; in the meantime they turn a blind eye to the religious zealotry of their newfound partners.

No enemies on the left

The final sections of this book detail how this combination of secular and religious fanaticism is played out in sabotaging the American government's determination to respond forcefully to 9/11. This campaign is conducted by treachery and by cleverly exploiting the very freedoms in America that its enemies are determined to destroy.

The FBI and the CIA were hindered in their fight against crime and terrorism by the so-called "wall" that separated the two agencies. The Patriot Act intended to overcome that deficiency, and it has been an essential tool in exposing and convicting a number of key members of terrorist and terrorist-related organizations.

Horowitz names organizations and individuals who have consistently fought against the efforts of the Justice Department to bring to justice people who support and actively work for Islamic terrorist organizations. No matter how clear their guilt, the National Lawyers

Continued on p.18...

Ecclesiastes

The drawbacks of wealth

A.A. van Ruler

The sleep of a laborer is sweet, whether he eats little or much, but the abundance of a rich man permits him no sleep.

Ecclesiastes 5:12

One remarkable trait of most human beings is that they spend much of their lives trying to accumulate as much wealth as they can. This is due to several different factors. Generally speaking, this human tendency probably ought to be examined in the context of our overpowering desire to take ownership of the world.

We are born and awaken as part of the world. But in coming to self consciousness, we set ourselves over against the world. We turn it into a passive object, and in this way we seek to subject it to ourselves.

We also feel the world as a threat; it seems hostile toward us. And in a thousand different ways, we react to it with a certain fear and anger. One way is to gather up for ourselves treasures on earth.

There is another factor at work here as well – the drive to satisfy our needs and desires. We think we can buy anything. In fact, we think that if we could buy everything we desire we would be happy.

Moreover, wealth gives us respect and power among our fellows. A person doesn't really count until he is rich. Others value the insights and opinions of the rich much more than those of the poor.

For these and many more reasons, the lust for wealth is probably an ineradicable need in human beings. It's hard to argue with it, but the Preacher makes an attempt. In the second half of chapter five, he makes a series of observations that point out that wealth, too, is among

the vanity of vanities, and that the quest for wealth is also a chasing after wind.

The observation made in our text is quite remarkable. The Preacher says: Take a look at how people sleep. On the one hand you have a person who doesn't own very much. He has to work hard for his daily bread. In doing so, he spends all the day's energies, so that at the end of the day he is tired. He eats a little – and then he sleeps like a log. On the other hand, there is the rich man. He doesn't need to work, so there are no demands on his energy. He eats plenty, more than he needs. In fact, he has more than he needs of everything; he is more than satisfied. But these things haunt him in his sleep and wake him up.

The point of comparison is sleep. Those who have to work hard enjoy a good night's sleep, while those who are rich have their sleep disturbed. That's quite remarkable, isn't it – human happiness measured in terms of sleep.

Sleep is an important part of life, of course. We waste about one-third of our lives sleeping. But is it a waste? Is sleeping an inferior part of life? When we're asleep, we're no longer active. We are no longer conscious. Theodore a Brakel, the 17th century Reformed theologian who wrote *The Steps of the Spiritual Life*, lamented having to spend so much time sleeping, because when he was asleep he could no longer experience the sweetness and goodness of the Divine Being and he could no longer perform the purpose of human existence, namely to praise God. That must be the most radical critique ever made of sleep – that it is unworthy of us as theologians,

that is, as God-sayers.

But we must be cautious on this score. At the very least, sleep is necessary. It's the only way for us to replenish our strength. We cannot exist without sleep, to exist we must be able to get to sleep on time.

Sleep, therefore, involves a deep element of faith. I must trust that being is good and that the existence of the world does not depend on me. I must trust that someone is looking out for me. I go to sleep in the arms of the Creator. All these things come into play when I go to bed at night and I am not afraid to close my eyes and go to sleep.

Sleep resembles the Sabbath in some ways. On the Sabbath we stop working and worrying, and we celebrate the goodness of being as the work of the Creator. Viewed in this way, sleep is an even more pious activity than waking and it is also in praise of God.

When we reflect on all these things, the fact that the Preacher takes sleep as the point of comparison between the rich and the poor no longer seems so strange.

But perhaps the Preacher has the very opposite in mind. Why do the poor sleep well and the rich do not? Because the poor have to work, tiring themselves out, while the rich wallow in their wealth and never have to work very hard. Seen from this angle, the difference is not in terms of sleep but, on the contrary, between working and whiling away the time.

Man has not been put here to do nothing. But neither has he been put here to do everything. So the meaning of existence is not in work. The meaning of human existence is found in joy and praise.

But we are here to do something. We must be busy with God's world. We have received energy from God, who is the sun, the source of all energy. We have been given a position in which there is work to be done within limits revealed to us. The rich, however, stroll among the things of this world as if they were sovereign.

But this, too, can turn into its opposite. It's wrong to say that the rich aren't doing enough: they are doing too much. Their wealth entangles them in a thousand different things. These don't permit them any rest. These entanglements keep the rich awake at night.

The phrase "the abundance of the rich" may not just refer to an over-consumption of food that spoils their sleep. It may also refer to the abundance of material good and the many duties and cares that accompany much wealth.

The rich are, thus, possessed by their wealth – so much so that they can no lon-



Death of the miser Hieronymus Bosch

ger let go and surrender themselves to rest in God.

This is borne out by the fact that wealth leaves us unsatisfied. The Preacher points this out in verse 9: "Whoever loves wealth is never satisfied with his income."

This is further borne out by the fact that the rich are actually never alone. The Preacher points this out in verse 10: "The increase from the land is taken by all." [KJV: "The profit of the earth is for all."] Here he seems to be thinking of all the servants, merchants, friends, beggars, thieves – all those who are dependent on the wealth of the rich. Riches destroy the solitude of life. One becomes ensnared in the world.

And our solitude before God is a precious thing. Perhaps this too is part of the value of sleep – when we are asleep we are all alone and entirely in the hands of God.

Unholy Alliance . . . continued from p. 17

Guild, the American Civil Liberties Union, the American Bar Association, the Center for Constitutional Rights, the Council on American-Islamic Relations, the American Muslim Council, and others in that fold are ready to defend them. They invariably do so by claiming victim status for the accused and denouncing the government as a destroyer of human rights.

Lynne Stewart is a prominent member of the Left establishment. A lawyer activist, she has made a name for herself as a staunch defender of the "victims" of the American government, which she denounced as a "poisonous government that spreads its venom to the body politic in all corners of the globe." In the same breath she said that Ho Chi Minh, Mao Zedung, Lenin, Fidel Castro and Che Guevara are modern heroes.

She acted as counsel for the blind sheik Omar Abdel Rahman who was convicted as the mastermind of the 1993 attack on the World Trade Center. Stewart was found guilty of providing material support for the sheik's terrorist activities. No matter, she continues to receive a hero's welcome on

university campuses and other events sponsored by the despisers of America.

When asked whether she would defend the right of citizens to protest against a revolutionary government that had "liberated" its people from the oppression of capitalism, she said: "I don't have any problem with Mao or Stalin or the Vietnamese leaders or certainly Fidel locking up people they see as dangerous. Because so often, dissidence has been used by the greater powers to undermine a people's revolution."

The shame of it is that a person proclaiming such nonsense is a revered member of the American Left. This is historical revisionism at its most evil. The good news is that people with the determination to tell the truth are still with us.

David Horowitz's *Unholy Alliance* is a remarkable and insightful book. It helps us to see through the veil of falsehood and secrecy that protects those who want to do us harm. It is an indispensable source of information to counter the twisted imaginations of the secular and the Islamist participants in this conspiracy.

Classifieds

Original...continued from p. 15

but human and that make it easy for us to reassure ourselves that he is after all not one of us. He is evil, but we are not – an idea that fits in very well with the modern belief in the inborn goodness of all humankind (with the obvious exception, of course, of the serial killer and others whose deeds place them beyond the human pale).

Often, when the distinction between good and evil is made to coincide with that between “us” and “them,” intolerance is the result. The “other” is then not only the enemy, but categorized in such a way that killing him or her even makes good sense in certain circumstances. Modern history offers numerous examples. To emphasize the distance that separates “us” (the good and innocent) from “them” (those who are evil and guilty), we’ve even popularized the category of victim. Victimhood is doubly attractive because so often it offers an almost lifelong free-pass to public sympathy and preferential treatment.

However, the scriptural concept of original sin makes the entire human race corrupt and “inclined to all evil,” to quote the Heidelberg Catechism. It renders invalid the too simple distinction between good guys (us) and bad guys (them). The idea that we are all corrupt and evil makes it impossible for us to be unconcerned about any act of evil, no matter where in the world it is committed or by whom. It also forces us to be humble, since, in one way or another, all of us are guilty and equally in need of God’s grace.

André Basson is the CRC Campus Minister at Brock University in Ontario, Canada. He holds a doctorate in Latin from the University of Provence (France) and has taught Classics in South Africa and the US.

CRWRC to respond in Pakistan and India

BURLINGTON, ON – The Christian Reformed World Relief Committee (CRWRC) an agency benchmarked by the United Nations for its integrated approach to disaster relief, is seeking USD\$250,000 in aid for those hard hit by Saturday’s earthquake which claimed a reported 35,000 lives in Pakistan and India.

CRWRC is developing strategies to provide food and other essentials to survivors with contacts made in response to the January 26, 2001 earthquake in Gujarat, Pakistan. Survivors can expect food, water and shelter from the development, relief and justice agency in the early weeks after the disaster, with a possibility to rebuild homes if a long-term plan is devised. CRWRC has significant experience rebuilding homes for disaster survivors, most recently having completed six homes and building 500 more for tsunami survivors on Sumatra Island, Indonesia.

CRWRC has been working in community development and relief work in India for more than 25 years. Despite its relatively small size compared to other NGOs, CRWRC has an uncanny ability to respond quickly in times of disaster due to its well-established partnerships with local relief and development agencies all over the world.

CRWRC’s experience in South Asia has ensured it has the necessary accreditation to qualify for matching funds



from the Canadian International Development Agency. Please send in your donations as soon as possible, marked “South Asia Earthquake 2005” to: CRWRC, P.O. Box 5070, STN. LCD 1, Burlington Ontario L7R 3Y8. Donations can also be made by calling 1-800-730-3490 or at www.crwrc.org.

Note: The government has announced that matching will take place from 08-26 October.

For more information about these programs, please visit www.crwrc.org or call 1-800-730-3490. CRWRC is a Christian, non-profit organization of the Christian Reformed Church in North America. CRWRC provides a ministry of development, relief, and justice education to people in need around the world.

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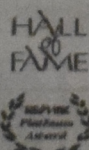


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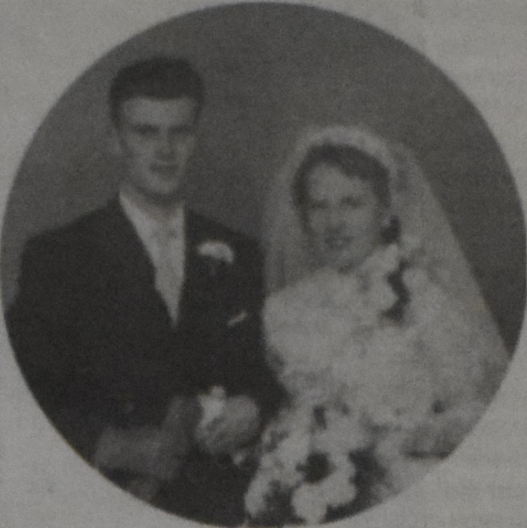
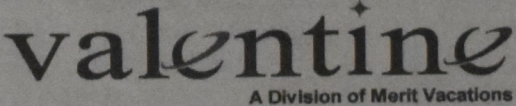
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Classified Rates	Anniversaries		Obituary
DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 9 a.m. Tuesday, 13 days prior to publication date. RATES GST added to \$8.00 per square inch. Personal and family announcements: rose@christiancourier.ca Display advertising re. businesses and organizations: ads@christiancourier.ca PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged P.I., but we reserve the right to determine published photo size. We need either an original photo (which we will return) or a downloadable internet image. PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$25. Ads requesting correspondence with this file are run at \$16 P.I. per insertion. All correspondence is immediately forwarded unopened. NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in <i>Christian Courier</i> and to parents who announce a child's birth in our paper. If you want to take advantage of this offer, please let us know when placing your ad. SUBMITTING YOUR AD Mail: <i>Christian Courier</i> 1 Hiscott St St Catharines ON L2R 1C7 fax: 905-682-8313 e-mail: see above OTHER INFORMATION <i>Christian Courier</i> reserves the right to print classifieds using our usual format and editing style. Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.	1955 November 18 2005 With praise and thanksgiving to our Lord for all his blessings  ALBERT AND SHIRLEY VAN BELLE (nee Feddema) along with their children and grandchildren, hope to celebrate their 50th Wedding Anniversary . Jake & Clarissa Oshawa, ON Sylvia & Randy Sunderland, ON Emmy & Bob Bowmanville, ON Anita & Wes Bowmanville, ON John & Audrey Port Perry, ON and 15 grandchildren Open House will be held from 2-4 p.m. on November 19, D.V., in the Maranatha Christian Reformed Church 2805 Highway 2 East, Bowmanville, Ont. <i>Best wishes only, please.</i> Home address: 70 Wilnot Trail, Newcastle ON L1B 1B8	1965 November 13 2005 It is with joy and thankfulness to God that we announce the 40th Wedding Anniversary of our parents and grandparents KARL AND ANNE MANTEL (nee Van Geest) We thank the Lord for the blessing that you have been to each other and to us and pray for his continued care. With much love and congratulations: Mark Karen & Dave VanderMeulen Sarah, Bradlee Chris & Marcia Rebekah, Lucas Kim & Aaron Schat Kyra, Liam, Eli David & Christine Zachary, Timothy We invite you to an Open House on Saturday Nov. 12, 2005 from 3-5 p.m. at Calvary CRC, Highway 8 and Middletown Road Flamborough, Ontario <i>Best Wishes only.</i> Home address: RR #2, Branchton ON N0B 1L0 RADIO PROGRAMS IN DUTCH TORONTO - CHIN 1540 AM Sat. 19:30-20:00hrs (Zingend Geloven) 20:00-21:00hrs (The Dutch Program) KINGSTON CFRC 101.9FM Sun: 12:00hrs (Zingend Geloven) Sat: 09:00hrs (Holland Calling) BELLEVILLE - CJLX 101.9FM & 92.3FM Sun. 19:00hrs (Zingend Geloven) 19:30 (Holland Calling) VANCOUVER, BC - CJVB 1470AM Mon - Wed. 20:00-21:00hrs EDMONTON, AB - CKER 101.9FM Sat. 09:00-10:00hrs (Religious) 10:00-12:00hrs (50's-70's Dutch Pop Music) 11:00 (Dutch news & sports) WINNIPEG, MB - CKJS 910AM Sat. 19:00-19:30hrs (The Dutch Program)	Wierum Toronto January 3, 1932 August 4, 2005 COBY POST-BUDDING <i>I will say of the LORD, "He is my refuge and my fortress, my God, in whom I trust." Psalm 91</i>  Beloved wife of Albert Budding (2004) Dear mother, mother-in-law and Beppe: Lidy & Steve Fraser Scarborough, ON Stefanie and Elyse Peter & Nancy Budding, Winnipeg, MB Zachary, Aaron, Zoë Albert & Susan Budding, Cambridge, ON Grant, Kristine, Nicole, Michelle Renee & John Gray, Ottawa, ON Jeremy Dear sister of Fred, Jaap, Kor, Klaas, and Theo Post, The Netherlands A service of remembrance and thanksgiving was held at Holland Christian Homes in Brampton, Ontario, on August 8, 2005. Correspondence: c/o Renee Gray 35 Barnstable Dr., Nepean ON K2J 1Z5
Personals Single, 28-year-old female, living in greater Toronto area, would like to meet a Christian man. Reply to: File #2749 c/o <i>Christian Courier</i> 1 Hiscott St St. Catharines ON L2R 1C7	For Rent 3 BEDROOM (main floor) \$1200 a month or 1 BEDROOM (walk-out basement) \$700. Beamsville quiet subdivision, near QEW. Utilities, c/a and use of washer + dryer included. Available November 1. Call Jacob at 905-562-8832 after 6 pm.	Bed & Breakfast INGERSOLL, ON - Near London Lil' Bit Country Guest Suite (B&B) Featuring a private entrance, elegant & spacious air conditioned <i>Guest Suite</i> , on the lower level, decorated richly in an oak decor to enhance the furnishings. The thermostat controlled gas fireplace brings warmth in the cooler seasons, while you are entertained with a generous library of videos, music, games and reading, along with cable television. A billiard table is also available for adult use. The <i>Guest Washroom</i> on the main floor level, features a large shower with a multi-pulsating head for your comfort. The suite <i>Kitchenette</i> is stocked with electrical appliances, dishes & supplies for refreshments available at your leisure. A comfortable <i>Queen Bed</i> with extra cots are available. Optional Continental or Self Catered breakfast can be provided in the suite or a full Breakfast is served in the Family Dining Room. Centrally located in SW Ontario, ideal for tourists, travellers or vacationers in the area, easy access to main highways and tourist attractions. Reduced rates for a Multi Night stay. For information: Nico and Alice Jukema. PH: 519-485-2101, email: guestsuite@lilbitcountry.ca web: www.lilbitcountry.ca	
Active Christian widower, mid 60's, greater Toronto area, would love to meet Christian female for friendship and to share future. Enjoys nature, music, reading, sports, gardening and Seinfeld re-runs. Please reply with recent photo to: File # 2750 c/o <i>Christian Courier</i> 1 Hiscott St St. Catharines ON L2R 1C7	ROOMS FOR RENT: 2-3 rooms in a house. Brantford , quiet neighborhood. Great for students. \$350 including all utilities. Rooms now available. Call Dennis at 519-750-1688 . St. Catharines - Room in shared house with other students. On bus route. 350/mo includes utilities. Call Anita at 905-684-5806 .		
Widow with Reformed life view would like to meet an sincere Christian gentleman (age 55-65). Reply to: File # 2751 c/o <i>Christian Courier</i> 1 Hiscott St St. Catharines ON L2R 1C7	Roomy 4-5 bedroom house in the country. Appliances included. Close to Christian School. Approx. 10 min. to Smithville . Reasonable rent. Call 905-386-6900 or 905-933-3954	 valentine A Division of Merit Vacations FALL TRAVEL IDEAS ♦ Bali ♦ Caribbean ♦ European Bus Tours ♦ Canadian Bus Tours ♦ Cruises ♦ African Safari Mississauga 905-890-5333 or 1-800-268-6144 London 519-472-2700 or 1-800-265-1141 TICO Registration #4499356	
For issue dates, deadlines, rates and much more, visit our website at www.christiancourier.ca To request an electronic copy of feature articles email: ads@christiancourier.ca	Do you know someone who may enjoy reading the <i>Christian Courier</i> ? Let us know their name and address and we will send the next four issues to them at no cost. Call Rose at 1-800-969-4838 or email: rose@christiancourier.ca		

OCTOBER 24, 2005

Classifieds / Job Opportunities



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Mutual Support Systems of the Niagara Region, a non-profit agency providing residential care and treatment for children invites applications for the position of House Parents. An ideal career choice for a married couple to work together in meaningful ministry, these are full-time, salaried, live-in positions for both partners. Our House Parents are the heart and soul of the Mutual Support program. See our web site for more program information.

Please contact: **Randy Klassen**
Associate Director – Human Resources
792 Canboro Rd.
Fenwick ON L0S 1C0
Tel: 905 892 4332 rklassen@mutualsupport.net
www.mutualsupport.net



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Due to a maternity leave, **JOHN KNOX CHRISTIAN SCHOOL** in Woodstock, Ontario has the need of a **French/Instrumental Music teacher** beginning in February 2006. This is a 50% position. Please send a current resume to the attention of the principal at the school address below.

John Knox Christian School
800 Juliana Drive -
P.O. Box 243
Woodstock, ON N4S 7W8



For job opportunities advertised in recent issues of Christian Courier, go to our website: www.christiancourier.ca and follow the link.



FIRST HAMILTON CRC

in downtown Hamilton has openings for three part-time staffing positions.

- (1) **Pastor of Visitation:** The primary focus will be to the elderly and shut-ins of our congregation. Availability to conduct visitations during the day is preferred. This position is ideally suited for a retired ordained pastor.
- (2) **Visiting Preacher:** An ordained pastor is required to preach 18-24 times per year. Preference will be given to those who embrace the Reformed tradition and who are committed to the missional understanding of the church.
- (3) **Worship Coordinator:** This position involves planning & coordinating of our worship services. Knowledge of the Reformed theological tradition and familiarity with various music genres is required.

Each of these positions is for 1-2 years. Interested applicants should contact the church office at (905) 528-3826 or e-mail at office@firsthamilton.ca for a complete job description or further information.

The youth of **SPRINGDALE CHRISTIAN REFORMED CHURCH** need a **youth pastor/director**.

Springdale CRC is a congregation committed to the Reformed faith, located 10 minutes west of Newmarket, Ontario. The successful candidate will possess abilities to provide leadership to the church's ministry program for teens and young adults, and will show a strong desire to build relational ministries within the youth.

Interested applicants are asked to call John Olthof of the Search Committee at 905-939-8702, or email the committee at the_search_committee@hotmail.com or fax #905-939-9385.

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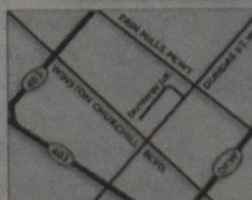
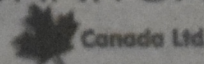
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Osoyoos - CJOR	8:00 am	1490
Penticton - CKOR	8:00 am	800
Port Alberni - CJAV	7:00 pm	1240
Prince George - CIRX	7:00 am	94.3
Princeton - CHOR	8:00 am	1400
Smithers - CFBV	9:15 am	1230
Summerland - CHOR	8:00 am	1450
Vernon - CJIB	9:30 pm	94

ALBERTA

Brooks - CIBQ	8:30 am	1340
Ft. McMurray - CJOK	8:30 am	1230
High River - CHRB	6:30 pm	1140
Edmonton - CJCA	6:00 pm	930
Westlock - CFOK	7:30 am	1370

SASKATCHEWAN

Estevan - CJSL	8:00 am	1280
Weyburn - CFSL	8:00 am	1190

MANITOBA

Altona - CFAM	9:30 am	950
Steinbach - CHSM	9:30 am	1250
Winnipeg - CKJS	9:00 am	810

ONTARIO

Atikokan - CFAK	9:30 am	1240
Chatham - CFCO	6:30 am	630
Guelph - CJOY	8:30 am	1460
Hamilton - CHAM	7:30 am	820
Kapuskasing - CKAP	7:00 am	580
London - CKSL	7:00 am	1410
Oshawa - CKDO	8:00 am	1350
Owen Sound - CFOS	7:00 am	560
Pembroke - CHVR	10:00 am	96.7
Sarnia - CHOK	7:30 am	1070
Stratford - CJCS	8:45 am	1240
Tilsonburg - CKOT	9:02 am	101.3
Windsor - CKLW	7:30 am	800
Wingham - CKNX	10:30 am	920
Woodstock - CJFH	7:30 am	94.03

NEW BRUNSWICK

Saint John - CHSJ	9:00 am	94.1
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PRINCE EDWARD ISLAND

Charlottetown - CFCY	7:00 am	630
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NOVA SCOTIA

Bridgewater - CKBW	7:30 am	1000
Digby - CKDY	6:00 am	1420
Halifax - CFDR	8:30 am	780
Liverpool - CKBW	7:30 am	94.5
Kentville - CKEN	8:30 am	1490
Middleton - CKAD	8:30 am	1350
New Glasgow - CKEC	7:30 am	1320
Shelburne - CKBW	7:30 am	93.1
Sydney - CJCB	7:00 am	1270
Weymouth - CKDY	8:30 am	103.1
Windsor - CFAB	8:30 am	1450

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AB Lethbridge - CJL Thurs. - 9:00pm

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High River/Calgary	CHRB	1140 AM.Sun. 4:30pm
Nordegg	CHBW	93.9 FM.Sun. 8:30 am
Rocky Mtn.House	CHBW	94.5 FM.Sun. 8:30 am

BRITISH COLUMBIA

Prince Rupert.. CIAJ	100.7 FM	Sat. 10 am
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MANITOBA

Altona CFAM	950 AM	Sun. 4 pm
Steinbach CHSM	1250 AM	Sun. 4 pm

NOVA SCOTIA

Bridgewater CKBW	1000 AM	Sun. 5:30 am
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ONTARIO

Oshawa CKDO	1350 AM	Sat. 8 am
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Events/Advertising

CALENDAR OF EVENTS

- Oct 20 Organ/Piano/Flute Concert** with "Make a joyful noise" Covenant Christian School Choir, Ebenezer Canadian Reformed Church, **Burlington ON** 7:30 pm. See ad
- Oct 21 Full concert with the Liberation Choir**, Covenant Christian Reformed Church, 278 Parnell Rd, **St. Catharines, ON** Admission \$15 See ad or www.organs.ca
- Oct 22 Full concert with the Liberation Choir**, St. George's Anglican Church, 99 Woolwich, Guelph, ON Admission \$15 See ad or www.organs.ca
- Oct 22 Benefit Concert** for Shalom Manor featuring the "Capel Singers", Mountainview CRC, **Grimsby**. Tickets \$10 or \$25 per family available at door or Dutch Shop and Shalom Manor.
- Oct 31 Heritage Day**, Redeemer University College, **Ancaster**. See ad this issue for details.
- Nov 9 The Bernard Zylstra Lectures**, Dr. Paul Marshall, speaker, Redeemer University College, **Ancaster**. See details this issue.
- Nov. 4-6 Reformed Marriage Encounter Weekend**, **Peterborough, ON**. For registration and info, e-mail: james.kulyk@sympatico.ca Phone: 905-987-4272 (See ad this issue)



THE BERNARD ZYLSTRA LECTURES

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Dr. Paul Marshall

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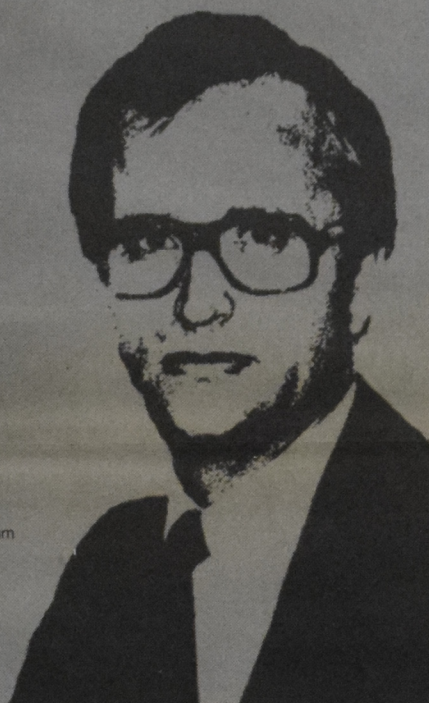
WEDNESDAY, NOVEMBER 9, 2005

Chapel: The Church at the Start of the Third Millennium 10:00am - Auditorium

Public Lecture: Understanding Radical Islam 7:00pm - Auditorium



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REDEEMER
University College

Requests the pleasure
of your company on

Heritage Day

You are invited to Heritage Day (formerly Senior Citizens' Day) at Redeemer University College.

Monday, October 31, 2005

Registration begins at 9:30 a.m. with activities planned from 10:00 to 3:00.

Morning session: "Literature, Shalom and Prayer in the Classroom" by Dr Deborah Bowen

"Nicholas Wolterstorff talks about art as a form of action that enables us both to struggle with our fallenness and to anticipate shalom or harmony between God, the world, and His people. In light of this idea of art, Professor Bowen will describe a recent experience of teaching literature in a freshman non-specialist English class where the power of literature is covered by the power of prayer".

Afternoon session: Musical Program

Guests will have an opportunity to meet with their grandchildren over lunch.

Registration fee is \$15.00, including lunch. For more information and to register in advance, please call Magda at 905-648-2139 extension 4208. Call today! Registration after Oct. 24 deadline only as space permits

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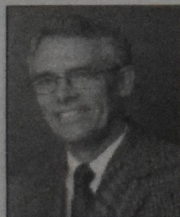
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News



Hurricane Stan wreaks havoc in Guatemala

Jeff and Erin Dornbos arrived in Guatemala late September to work for the CRWRC. They began their language training with Pastor Moises Coilop, who penned the following letter.

On the morning of Tuesday October 4, 2005, in Eastern Guatemala, the rains began. That same morning, Jeff and Erin Dornbos (Program Hope Interns) and I had plans to purchase a vehicle. However, due to the increasingly strong rain, we were unsuccessful and gave up around noon very wet and without a car.

After lunch, I received a call from some members of the Emanuel Presbyterian Church. They told me that near the neighborhood of Las Rosas, Quetzaltenango, a house up the hill had slid down and landed on top of the house below it. Thank God, no one died in the incident; however both families did sustain severe material losses.

Up the hill from my own house, four large trees had fallen on the electric lines, resulting in power outages in that part of the city for the rest of the day.

By evening, the rains were even stronger, and as I drove home I was barely able to cross the bridges fast being covered with water.

Overnight, the rains continued and the winds increased. By morning, the river near my house was larger than I'd ever seen it. From our home, we could see small houses being

swept away by the river – people were screaming and shaking with cold, and animals were looking for refuge. There were also many people saving others and helping as much as they could.

Many houses were flooded. The telephone lines were dead. There was no cellular service, no clean water, no electricity, no internet, no TV in all of the city. It was total chaos.

By Wednesday October 5, Zone two in Quetzaltenango, where Emanuel Presbyterian Church is located, was completely flooded. The water in the church rose as high as the altar. Residents abandoned their houses and began looking for refuge.

Some families of the church went to the home of Elder Loyda DeLeon and other church families' houses. I – pastor of the church and CRWRC staff – was totally isolated, unable to leave my house and without any means of communication. The area was severely damaged and the rains continued to fall even stronger than before.

For the first time, I began to be afraid and thought of attempting to leave. My wife and I were desperate. We were worried for our relatives, church members, and CRWRC partners around the country, not knowing anything about their situation. I was also thinking of the Dornbos family. I could see the highway from my house, but there were no vehicles passing. The only solution was to trust strongly in God!

By Thursday, the rain had lessened, though the rivers were still overflowing and out of control. My wife and I were able to leave our house and visit our neighbors in the area. We saw much desolation.

Our neighbors soon got organized to work on the bridge and continued the work throughout the day. Cellular phones slowly began to work, and little by little, we could see traffic resume on the highway. However without the bridge, we could still not reach the road.

Some relatives and church members began to call and talk about ways of getting out of the area. We ended up walking over the hill for one hour in order to finally reach a road. I went to the office for a while and was able to communicate with some people, thankful to know that everyone had survived.

The news is reporting hundreds of dead and missing people. Thousands more lost everything they owned. Floods and collapsed bridges throughout the country continue to make communication difficult, leaving hundreds of affected communities completely isolated. This disaster exceeded the capacity of the national authorities, and was made worse by the fact that the government institutions did nothing to alert or prepare the population for the approaching storm.

Thank you for your solidarity.

Blessings of God,

Moises

News briefs

Banning Piglet

According to the British columnist Mark Steyn, Winnie-the-pooh may soon have to renounce his little friend Piglet – at least in Britain. Because Muslims, like orthodox Jews, consider pigs unclean animals, one sensitive town council decided to ban all pig-related items, including knick-knacks and pictures. Said one official: "It is a good thing, it is a tolerance and acceptance of their beliefs and understanding."

As Steyn observes, this is less an indicator of Muslim belief than of an excess of political correctness on the side of the so-called multiculturalists. You'd probably be hard put to find a single Muslim offended by Piglet or Porky the Pig, but those eager to trot out their exquisite sense of inclusiveness and tolerance are ever vigilant.

Except, it seems, when it comes to Christians and their symbols of faith. These must be effaced from the public square in case they cause offense to non-Christians.

For example, administrators in one US school removed a reproduction of DaVinci's *The Last Supper* because it was deemed to violate the separation of church and state. Americans United for Separation of Church and State called on the school district to remove the pictures, calling their presence in the school "grossly unconstitutional."

Makes one wonder whether the educators ever bothered to read the US constitution.

Men-only church

While some of us are still struggling for women in office, elsewhere, worried about the "feminization" of the church, a couple of pastors are opening a church for men only. Well, there's a Bible designed specially for men, too. How about a Psalter for men who can't hit any of the high notes?

If we get further specialization, every member of the family will have to go to a different church. Specialization doesn't stop at gender. Soon we'll have different services for kids, teenagers, college educated, yuppies, singles, couples, senior citizens and hockey fans.

We could divide them according to occupation and class – a church for lawyers and CEOs and another for janitors and sales clerks. In the US, it won't be long and there will be separate churches for Republicans and Democrats.

There are already cowboy churches out west. But I've never heard of a church for shepherds. Maybe in Australia.

I'm worried about this church for men, though. What if they invite Charleton Heston to preach? And, I wonder, are you allowed to suck on peppermints in a men's church? Or does it have to be chewing tabacny?

Dear P.M. Martin, take that rebate and

About that federal tax rebate. Recent polls seem to agree that Canadians believe in the capacity of government to better their lives. In view of that trust, I propose a contest in which readers tell our Prime Minister what to do with the big tax rebate instead of leaving it to the spending whims of Canadian citizens.

They should take this format:

Dear P.M. Martin, please use my rebate to place more ads promoting Canada in Quebec.

Or if you're not concerned about healing the two solitudes:

Dear P.M. Martin, please use my rebate toward the payment of Mr. Dingwall's severance package.

Or if you're into the environment:

Dear P.M. Martin, please use my rebate check to install a greenhouse gas scrubber on Parliament hill.

Or if you're not in a joking mood, how about:

Dear P.M. Martin, I vaguely recall a statement to the effect that Canada could not afford to send more money to help in the fight against AIDS in Africa. Did you know about this surplus when you said that?